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ANNUAL REGISTER

OF

INDIAN AFFAIRS

WITHIN

THE INDIAN TERRITORY.

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ADVERTISEMENT.

THE publishing of the present number has been delayed longer than is desirable.

It is exceedingly difficult to obtain the information necessary to make the Register what it purports to be. No aid of importance can be obtained from public prints. The publisher is compelled to collect his materials chiefly within the Territory, which is yet a comparative wilderness, under disadvantages and uncertainties similar to those which attend a botanist in collecting his plants, or a mineralogist his minerals.

Here we have no mails, excepting in two or three cases, in which the route from the East barely enters the Territory a few miles. A correspondence with New-York or Boston, which are more than 1,000 miles distant from us, is less tedious, and far more certain, than with either the northern or the southern parts of the Indian Territory. With a few worthy exceptions, we have also found it impossible to engage correspondents, who would promptly furnish such statements of facts as came within the sphere of their knowledge. Our repeated appeals to individuals for information, are sometimes wholly unavailing, and often answered with partial, or at most *general* statements.

In the autumn of the last year, by a tour which was extended to the southern extremity of the Territory, and by similar opportunities in relation to the northern portion, we hoped we had engaged correspondents, who would place within our reach such statistics as would make the work of compiling future numbers comparatively light. In this we have been disappointed.

We have also had on hand other duties in relation to Indian matters, the calls of which have been imperious. On this account we thought for a while that the present number could not be issued. Its failure would have been a circumstance which we should have had many reasons for regretting, especially at this eventful juncture in Indian affairs. To prevent such a failure, we have been obliged to make extra exertions, in order to accomplish within a limited time this, in addition to the labor which seemed of itself fully equal to our strength. We also found it not convenient to get the work printed in the office from which preceding numbers had issued. But with all the disadvantages under which we compile and publish the present number, we hope its imperfections will not be such as to mislead the reader. We shall endeavour, as heretofore, to make it, to the extent our limits will allow, a book which may safely be referred to by all interested in Indian Affairs. Matters doubtful or indefinite will be stated as such.

The work is issued gratuitously; yet we shall be gratified if those who receive it within the Indian country, would return the compliment by furnishing corrections of any mistakes which they may detect, and information of changes in affairs, which will be necessary in compiling the next number. The sphere of our distribution is the United States and its Territories, consequently we are unable to send many into any one neighborhood; we have therefore to request those into whose hands it shall come, and whose sentiments shall justify it, to give such attention to the work, and such direction in its circulation, as will be best calculated to promote its utility.

As heretofore, we are resolved not to be biased by prejudices. We write on a subject alike interesting to all parties, whether political or religious. Our object is to promote the welfare of a suffering, but noble race of men; and to impart such information respecting them as will shed light upon the path of duty, which their white neighbors should pursue in relation to them.

Our remarks are confined chiefly, though not exclusively, to what we denominate the Indian Territory.

Our Indian relations are assuming a more rational character. The irregularities and absurdities of the past are daily developing, and we are happy in believing that generally throughout our country, both in the Church and in the State, as a knowledge of what is right increases, there gradually increases also a disposition to act accordingly.

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ANNUAL REGISTER.

HISTORIC FACTS, AND PLANS FOR INDIAN IMPROVEMENT.

The removing of the tribes from the East to the West of the Mississippi, was begun by our Government, in accordance with the former policy of removal, merely for the sake of making room for white settlements. But about the same time, the benign influence of our institutions became such, that nobler ends were sought. The permanent good of the Indians was contemplated, as well as our own convenience. Prosperous and happy ourselves, beyond what any other nation had ever been, and daily becoming more so, and improving in a knowledge of the rights of others, the condition of the aborigines attracted attention, and elicited sympathies in a degree somewhat proportioned to the favorable circumstances in which we found ourselves. We perceived the original inhabitants of our favored land sinking while we were rising—and their decline appearing to be accelerated in proportion to our growing prosperity. The cause could not be attributed to any innate self-destroying passion or propensity in the Indian, because philosophy and even common sense teach that all human beings are radically the same, mentally as well as physically. Speaking of man generally, there exists no greater dissimilarity of intellect than of physical appearance. We know, that as certainly as that men possess hands which can be employed in the arts, they possess minds susceptible of science. Nature has, in no instance, left her productions disproportionate. Or more properly, the God of Nature manifests consistency in all his works.

When, therefore, an enlightened community felt disposed to inquire into the causes of Indian decline, it was clearly perceived to be a baleful policy, introduced by the first discoverers of our continent, adopted by all who succeeded them, and *entailed* upon our Government by that which preceded it. European acquaintance with the natives begun, and was carried on upon the principle that the latter did not own the country in which

they were found. Hence their country was parcelled out among their conquerors, and they themselves made subject to such restraints and disabilities as their conquerors respectively chose. These restrictions have invariably been fraught with mischief to the Indians. They circumscribed the sphere of intellect and enterprise within the narrow limits of their tribe. Our laws of intercourse allowed them to retain so much of their ancient forms as were injurious, and deprived them of what had rendered savage life tolerable, without allowing them a participation in the facilities for improvement which belong to civilized life. To suppose that Indians could improve when excluded from a participation in the institutions of other tribes, and of other nations, and when the utmost that they could hope for was a state of dependance upon the will of those who had thus consigned them to degradation and impotence, would be as absurd as to suppose that because an acorn was imbedded in a soil sufficiently warm and moist to cause it to germinate, it would produce a lofty oak when circumscribed to narrow limits within an impenetrable wall. Unconnected with one another, and with all other nations of the earth, having no interest in the things by which they were surrounded, and destitute of prospects to elicit a spirit of enterprise, the tribes naturally degenerated; and we easily perceive now that such was the natural result of the circumstances in which European policy had placed them.

Discovering the cause of the malady, we inquired for the remedy. From an early stage in our acquaintance up to the present, they had, to a limited extent, been furnished with moral and literary instructers. But, viewing them as a people, our best efforts had proved to be mere palliatives, which had not arrested the progress of disease.

To make it *possible* for them to improve, they must be so situated that they can feel the influence of the social relations of life, including that branch which we denominate *law*. The lines of distinction between them and us are too strongly marked, to make it either profitable to them, or pleasant to us, for them to amalgamate as citizens with ours. They must dwell alone, united among themselves, for mutual encouragement and assistance, and in such a relation to us as will not make them liable to injury, by our superiority of information and power, but where they will be fostered by our Government's care and our people's benevolence. Such a location could not be found east of the Mississippi River, for there each tribe was so hemmed in by white population, that others could not unite with it. Moreover, State claims, the origin of which was prior to the existence of our Government, and which our Government could

not control, extended over all the country between the Atlantic and the Mississippi.

Therefore, the first place westward, at which a limit to our settlements could be fixed, was on the west side of the Mississippi River. Here, also, white settlements had been formed previously to our purchasing the country of the French Government. In our bargain, by which the country became ours, these settlers had to be provided for. Hence the States of Missouri and Arkansas were originated. The western limits of these States might have been drawn nearer to the Mississippi River than they were, which would have allowed of the commencement of Indian settlements farther east than has been the case. But Indian settlements could not begin until they had passed the western boundaries of those two States. First, there was no place of sufficient extent unincumbered by white settlements; and, secondly, the General Government could not annul claims which it had frequently acknowledged, and which were of more ancient date than its own existence.

The anxieties which these anomalous circumstances were calculated to produce in the benevolent mind, which sought an opportunity to do justice to the Indians, were happily removed, by discovering that, west of the States alluded to above, was a country adequate in extent, and ample in its resources, for the purposes required, and unincumbered by *State claims*. This country belonged exclusively to the Government of the United States, excepting the claims of the indigenous tribes of Indians, which could, without difficulty, be so adjusted as not to injure them, nor to embarrass the designs of Government in relation to emigrants.

As we proceed westward from the Mississippi the prairie lands become more extensive, and the timbered lands less, until wood almost wholly disappears, in one vast plain of four or five hundred miles in width from east to west, and of a much greater extent north and south. As the Territory of Arkansas was first described, by actual survey, it was discovered that it extended farther west than either the convenience of its inhabitants required, or the interests of the Indians would justify. Therefore the western boundary of Arkansas was brought back east forty miles, making the territory narrower from the Mississippi west by forty miles, and leaving this slip, forty miles in width, for the settlement of Indians. The survey of the lines between the whites and the Indians was completed in 1831.

The influence of custom is often greater than we are aware. The policy which had given tone to all our regulations of intercourse with the Indian tribes, had been matured by centuries,

and every step by which the whites extended their territory, had been, in some degree, connected with the Indians, so that our policy had become as familiar as it was old. To embody the tribes, and place them in a country of their own, under the influence of *law*, and in a territorial connexion with our States, was too great an innovation upon long established customs, to be done without opposition. Prejudice magnified difficulties and misrepresented facts; imagination wrought frightful anticipations; while the unholier principles of avarice, presented a still more determined opposition.

It was easily foreseen, that the effect of the plan proposed, would be the abolition of Indian agencies, and all the costly appendages of office and operation belonging to the agency system, and, notwithstanding the change would necessarily be so slow, that the present incumbents could hardly fear interruption during the period for which, under existing regulations, they could reasonably hope to enjoy their offices, still it was natural to dislike the plan, which would put the original sytem on the wane. Some, too, not feeling a sufficient interest in Indian matters to make themselves acquainted with the subject, professed not to believe that the new system would work any better effect than the old. Missionary Societies and their Missionaries had their stations located in divers places, and felt an unwillingness that they should be broken up by the removal of the natives. The more northern tribes had annuities coming to them, which were large, compared with their numbers. Many found it convenient for the tribes, respectively, to remain in their original places, because these annuities would then be paid them, near to the former, who found in the circumstance an easy and lucrative speculation.

The Indians, who, let it be distinctly noticed, have always been under the control of the whites, who could persuade them to do any thing, either right or wrong, were, in many instances, made to object to locating in the new country in prospect of the new state of things. Frightful stories were told them, to alarm their fears.—The wild Indians of the West would scalp them; the resources of the country were inadequate to a comfortable subsistence; the Southern tribes were told that the new country was too cold; and the Northern tribes that it was too hot; and all were told that the Government was insincere in its promises, that there they would find a secure abode. The past was referred to, and the inference drawn, that the future would be equally precarious; and, from first to last, the aid of the tenderest sympathies of the human heart were invoked, by reiterating, ten thousand times—"Here are the graves of your fathers." Ne-

vertheless, the deformities of the former policy have been constantly unfolding, and the proposed system steadily gaining favor, both with the white and red people.

In reducing the theory to practice, the concurrence of both the President and the Congress of the United States was necessary. The former found it easy to decide in favor of the measure, but the latter, consisting of many members, brought together from various portions of the United States, have found it less convenient to harmonize their views. Difference of opinion, however, has not occasioned such formidable obstacles to a favorable decision, as the fact that most members have felt a deeper interest in the success of other matters, and therefore the Indian measure under consideration has been thrown aside, and not acted upon. In the press of business, many members seem to content themselves by supposing that, for the present, it will be sufficient for them to follow the footsteps of their predecessors, make the usual appropriations, &c., and leave things to run in their ordinary channels.

Mr. Munroe appeared in favor of the measure. Mr. Adams, it was understood, was also in favor of it; and General Jackson and Mr. Van Buren have both strongly recommended it to the favorable consideration of Congress.

The subject, in a tangible form, has been before Congress several of the sessions last past. At the last session, the bill providing for carrying the plan into full operation passed the Senate by a majority of thirty-nine to six. The bill was sent to the House for its concurrence. The House had a bill of its own before it, similar in its provisions to the Senate's bill. Both bills were reported to the House by the Committee of Indian Affairs, having passed to that stage, when they could properly be called up for the final consideration and action of the House. In this place, unfortunately for the subject, the bills were left behind, by the press of other matters. From the large majority in favor of the bill in the Senate, it is fair to infer that, had a decisive vote been taken in the House, it would have become a law.

In 1837, under instructions from the Department of Indian Affairs, the subject was distinctly submitted to the consideration of the Delawares, Shawanoes, Kickapoos, Putawatomies, Sauks, Ioways, Kauzaus, Weas, Piankashas, Peorias and Kaskaskias, and Ottawas, and each of these tribes expressed a desire that Government should carry into operation the plan proposed. Each tribe made a written communication to the Government on the subject, of which the following is a sample.

"SHAWANOE COUNCIL HOUSE,

"*Indian Territory, July* 12, 1837.

"Hon. C. A. HARRIS,

"*Commissioner of Indian Affairs.*

"SIR: We, the undersigned chiefs and head-men of the Shawanoes, met in council, have heard read to us, by Isaac McCoy, a paper which you had sent him, and which has been under consideration in Congress, for the benefit of the Indian tribes within this Western country, to which, through the same person, we now return our answer, which we request you to lay before Congress.

"The substance of the paper to which we allude, we understand to be as follows, viz:—

1st. "The country between the Puncah and Red Rivers, and southwest of Missouri River, and west of the States of Missouri and Arkansas, to the distance of two or three hundred miles, is to be set apart exclusively for the use of Indians, excepting the amount necessary for military posts, roads, and public highways, and for the residence of such persons as may be allowed to reside in the Indian country, by the laws regulating intercourse with the Indian tribes, and that the lands granted to the tribes severally shall be secured to them by patents from the Government of the United States, under such restrictions as shall secure the lands from becoming the property of an adjoining State or Territory, or of either individuals or companies of white persons.

2d. "That the Superintendent of the Indian District shall call into general council, once a year, or oftener, a prescribed number of chiefs or principal men, appointed by their respective tribes, according to directions given them. That, in this council, the tribes, by their representatives, shall unite, for purposes of peace and friendship, and shall make such regulations for the benefit of the confederacy as may, from time to time, appear necessary, the said regulations to be submitted to the consideration of the President of the United States, and not to take effect until approved by him. That all tribes within the district be at liberty to join the confederacy, and that none be required to do it without its consent, and that each tribe may make its own internal regulations, consistently with those of a general nature.

3d. "That the confederation shall send an Indian, as its delegate, to Washington City, to remain there during each session of Congress, to attend to such matters as the interests of the confederation, or of the tribes and individuals severally require,

whose pay and emoluments shall be equal to those of a member of Congress.

"With the foregoing propositions we are well pleased, and we do earnestly request the President and Congress of the United States to carry them into effect as soon as practicable."

Signed by thirteen chiefs and principal men, in behalf of the whole.

In 1838, the author of this work and Capt. W. Armstrong were instructed to submit the bill, which passed the Senate at the last session of Congress, to the Choctaws, Cherokees, and Creeks, for their consideration. The matter was brought before the general council of the Choctaws in a formal manner. The prominent points, concerning which their views were solicited, were distinctly stated. The council declined giving a direct answer. They replied, in general terms, disapproving of the bill, without assigning any reason, except that they would esteem its adoption "the first step towards their removal farther towards the setting sun." They assigned no reason for this conjecture, of which the design of the bill was precisely the reverse.

The subject was not, in a formal manner, brought before the Cherokees and Creeks. It was ascertained, however, that the people generally, among the Choctaws, Cherokees, and Creeks, had been induced to believe that the bill was a kind of treaty, in which the United States designed, in some covert manner, to defraud them of their present homes. It is evident that they are entirely mistaken in regard to the purport of the bill, and their misapprehension has, no doubt, been produced by mischievous and avaricious men, who profit by the degradation of the Indians.

It is not known that any of the tribes object to any provision of the bill. Their objections, in relation to the subject, are invariably made against points not embraced in it. It is evident, indeed, that the bill provides for precisely such a state of things as they desire, though they have been persuaded to fear that some other meaning may be attached to it.

To the extent of the confederation proposed, it is probable the Choctaws feel averse, desiring that their own nation should constitute a Government; but to the principles proposed in the bill under consideration, they are evidently not opposed, because they have already adopted the very essence of them, in relation to the government of their own tribes, as the reader will perceive in the article headed *Choctaws*.

In September last, the Cherokees held a special council, to which all the emigrant tribes were invited, the most prominent

object of which appeared to be, the establishment of regulations of intercourse among the tribes, similar in design to the provisions of the bill. That international laws among the tribes, for the preservation of peace, are necessary to their prosperity, is understood by every tribe, down to those least informed. That such regulations cannot be longer deferred by our Government, which is bound to preserve peace among the tribes, without danger of serious difficulties among them, and between them and the citizens of the United States, is evident to us. This will appear more clear to the reader, in the article under the head of *Hostilities*.

INTERNAL GOVERNMENT OF THE RESPECTIVE TRIBES.

On the internal government of the respective tribes, our remarks in this place will be of a general nature, reserving a more particular account for the statements which appear under the name of each tribe.

The Choctaws, Chickasaws, Cherokees, Creeks, and Seminoles, embracing a population of 66,600, are governed by written laws, enacted by themselves. All the other tribes are without law, excepting the customs which pertain to savage life.

The Delawares have recently held a general council among themselves, and resolved that laws were necessary, and that they would commence, by enacting such as were most obviously indispensable. They resolved that the matter which most distinctly called for immediate legislation, was the evil of intemperance. They immediately prepared a written communication to two citizens of the United States, in whom they had confidence, giving information of the above resolutions, and soliciting assistance in the framing of laws, and advice in relation to executing them.

All customs pertaining to savage life, which bear any resemblance to laws, are predicated upon the principle of retaliation. There is no regulation or law for the punishment of any crime. The thief is not liable to punishment by his tribe. The injured can obtain no redress only by stealing in return, or otherwise taking, without consent, a sufficiency, if he can find it, of the property of the first offender, to countervail the damage. The murderer escapes with impunity, unless a friend of the murdered undertake to avenge the deed, by taking the life of the offender. These matters, though of serious moment, are left to the ca-

price of circumstances and of passion. No tribunal investigates the nature of the offence, or adjudges the award. If, in the estimation of a friend of the murderer, the avenger takes life improperly, he takes the life of the latter in return.

LOCATIONS, &c.

Each tribe has received an assignment of land fully adequate in extent and resources, making allowance for increase of population for several generations to come.

Some of the first locations, being made by treaty stipulations, at a great distance from the Indian country, and when neither of the parties was acquainted with the ground, have been found to be not as judicious as they might have been made, with a better knowledge of the country. About two years since, a more rational course was adopted by Government than had been followed in the more incipient stages of the subject. The plan contemplated the removal of all the tribes from the east of the Mississippi, even those within the State of New-York, and their location within the Indian Territory. A view was taken of the population of each tribe to be removed, and then inquiry was made, whether the lands which yet remained unappropriated within the Indian Territory would be sufficient for their settlement. The result of the examination was favorable. Notwithstanding too much land had been assigned to some of the earlier emigrants, it was found that, by a careful division, there was yet enough remaining for the accommodation of those which had not arrived.

Since the spring of 1837, lands have been selected for the Putawatomies; for a band of Ottawas, of Ohio, denominated the Ottawas of Roche de Boueff and Wolf Rapids; for a band denominated the Chippewas, of Swan Creek and Black River; for a band called the Chippewas of Saginaw; and for the Ottawas of Michigan. In parcelling out these lands, the country was thoroughly examined, and suitable portions left for the Miamies of Indiana, and the Indians of New York.

A considerable portion of the Ottawas of Roche de Boueff and Wolf Rapids removed to their land in 1837, and took possession of it. In the same year a delegation from the Chippewas of Swan Creek and Black River, and a delegation from the Chippewas of Saginaw, were shown their respective tracts. In the same year, also, a delegation, representing different bands

within the State of New-York, was shown the country set apart for them. It was understood that each of these delegations was willing to accept the country which had been assigned to it.—Some delay, however, in relation to emigration, has been occasioned by points unsettled in the negotiations, by which they were to relinquish their former residences.

Within the present year, (1838,) a delegation of Ottawas and Chippewas, representing these nations as recognised in the treaty of 1836, have been shown a country which they have accepted.

It is expected that the Wyandots, of Ohio, will be located near the Ottawas and Shawanoes. For the Winnebagoes, the Menominees, and the Sauks and Foxes of the Mississippi, there is suitable country north of the Delawares, Sauks, and Ioways, and south of the great Platte River. With the Winnebagoes, who are at present within the Wisconsin Territory, east of the Mississippi River, a treaty has been made, which was ratified by the Senate of the United States in June last, by which they are to find a temporary residence west of, and pretty near to, the Mississippi River, within the Ioway Territory, in which treaty also provision is made for an examination, by them, of the country within the Indian Territory.

The main body of the Sauks and Foxes are at present within the Ioway Territory. But their settlement within the Indian territory, at no distant day, is confidently expected; and this circumstance, we have no doubt, will be kept in view in making assignments of land to other tribes.

By treaty with the Chickasaws, they were to procure a home for themselves. This they have done within the Choctaw country. A more particular account of which will be given under the head of *Choctaws*.

The Seminoles are locating within the Creek country, and will receive attention under the head of *Creeks*.

By treaty of Prairie Du Chien, of 1830, a tract between the Great and Little Nemaha Rivers, extending up each, from its junction with the Missouri, ten miles on a direct course, was set apart for half-breed Omahas, Ioways, Otoes, and Sioux of the Yancton and Santie bands. The quantity within this tract has been ascertained, by actual survey, to be 143,647 acres. In 1837, the Superintedent of Surveys was directed to cause the exterior boundaries of the tract to be surveyed. This has been done. He was also required to ascertain the number, the names, &c., of the claimants, and to inquire into the expediency of subdividing the tract; and should this appear proper, he was

to proceed to make such a division as would be equitable among the claimants. He reported that it appeared *inexpedient* to subdivide the tract. It appeared that none of the half-breeds, or their relations, ever had resided on this tract, and that they probably never would. The reasons why the land had been set apart for this purpose at the treaty did not appear very distinct, but it was probably done as a matter of favor, the extent of which could not have been great in the anticipation of any of the parties concerned. It was, therefore, recommended that, instead of a division, and a parcelling out of the land to the owners severally, their titles should be extinguished by the Government. This would be the most advantageous to the owners. The expense to Government would be small. The claimants could not, in justice, expect much, and the extinguishment of these claims would add value to the lands left for the Sauks and Foxes, the Menominees, and the Winnebagoes. The above recommendation, it is expected, will be carried into effect.

From Red River, which is the Southern boundary of the Territory, North, the half-breed tract noticed above, is the first land the title to which it seems necessary that the Government should extinguish, in order to enable it to carry out the plan of Indian location. This, and a country between it and the Great Platte River, on the North, Government should acquire the control of, for the purpose of future locations. It is not really necessary that Government should make any other purchases.

The boundaries of the Pawnees, Otoes, Omahas, and Puncahs, on the North of the Great Platte, have not been definitely agreed upon. The time is not distant when a negotiation between these tribes, under the supervision of the Government, will be found expedient, for the purpose of fixing definitely their respective boundaries.

The Osages and the Kauzaus are virtually the same people. It has long been deemed desirable that they should be placed near each other, upon the lands of the latter. It is known that the Kauzaus desire to sell a portion of the lands now held by them. It is also believed that a similar desire will be found to exist among the Osages, in relation to their lands, and instances of dissatisfaction between them and their red neighbors on the South, and their white neighbors on the East, within twelve months past, have been such as to render the location under consideration more desirable, not only to all Indians concerned, but to the whites also.

SEAT OF GOVERNMENT.

In 1832, when Secretary Eaton retired from office, he was about to instruct the Superintendent of Surveys, then in his employ, to set apart a portion of the unappropriated lands, in a central part of the contemplated Territory, for the Seat of Government of the Territory, should it become organized. It was thought advisable that a few miles square should be reserved from cession to any tribe, in which reservation all the tribes should have a common interest, on which should be erected all public buildings, and should be settled all persons whose offices made it necessary for them to reside at or near them. It was proposed to lay off the district in town lots and farm lots, the latter to contain say from 40 to 80 or 100 acres. That a member of any tribe would be at liberty to select and occupy one of these lots. Nothing further was done in relation to this matter, until 1837, when orders were issued from the Department of Indian Affairs to the Superintendent of Surveys, to select and report a place suitable for the above objects. The selection was accordingly made of a valuable tract, of about seven miles square on the Osage River. It is nearly equi-distant from the Northern and Southern extremities of the Territory, and a little over sixteen miles West of the State of Missouri.

SURVEYS.

Only the exterior boundaries of lands have, as yet, been surveyed. Within the years 1836, '7, and '8, the following Surveys have been made, viz: The Northern boundaries of the Osage and of the Kauzau lands, amounting to 330 miles. The lands of the Senecas, Senecas and Shawanoes, and Quapaws, all completed. The Cherokee surveys have been completed, by running 622 miles. The half-breed lands, and the lands of the Sauks, Ioways, Putawatomies, and the Ottawas of Roche de Boueff and Wolf Rapids, have been surveyed. The Delaware surveys have been completed, and the surveys of the district for the Seat of Government have been completed.

Rivers form the Southern and Northern boundaries of the lands of the Choctaws. To complete the survey of the exterior boundaries of their country, it would be necessary to follow Red River from the Western boundary of the State of Arkansas, up Westward to the Mexican boundary, thence run North to the Canadian River, and thence follow the Canadian River down to its junction with Arkansas.

To complete the survey of the boundaries of the Creek lands, after surveying the lands of the Choctaws, it would be necessary to draw their Western boundary about sixty miles in length.

The Osage and the Kauzau surveys would be completed by drawing their Western boundaries, the former fifty miles, and the latter thirty.

The surveys of the Weas and Piankashas, Peorias and Kaskaskias, Shawanoes and Kickapoos, are complete.

In 1837, the Putawatomies petitioned the Government to lay off a small portion of their country in farm lots, which they proposed to assign to such individuals as desired to hold land in severalty. The amount needed at that time was small. It can easily be imagined that many strong reasons could be urged in favor of the measure. Perhaps none will doubt its being one of vital importance in the work of Indian improvement. Individuality of right in property, and especially in landed property, appears obviously to be a fundamental principle, without which civilization must progress slowly and never be complete.

In this case the Putawatomies plead that they had been induced by the agents of the Government to expect such a subdivision of land as they prayed for, and that their present circumstances required it, in order that a fair distribution of the better portions might be made among them. Without doubting that the measure would be advantageous to the Indians, the committee of Congress, to which the subject was referred, on account of a question unconnected with the salutary effect the adoption of the measure would have upon the interests of the petitioners, reported against it. The Putawatomies continue to urge it, and it is hoped that its adoption will not be long postponed.

In recommending this measure to the consideration of Congress, the Secretary of War exhibited another evidence of the fostering care of Government in favor of this late "scattered and peeled people." The individual owner was to be invested with a title that would make it secure to him and his heirs. To prevent the weak from being oppressed by the strong, the title was to be inalienable in favor of an Indian for a given number of years, and forever in relation to white men. In the mean time the interest of the individual in the portion of country which remained a common property to his tribe, would not be affected beyond the small amount of his farm lot. Some of the Ottawas and Shawanoes are imbibing the same consistent views relative to exclusive ownership in land which they may improve, under a hope that after them their heirs may enjoy its benefits. This measure, when once introduced, will be rapidly adopted throughout the Territory.

LAND TITLES.

It is creditable to the age in which we live, that a vexatious question concerning the title of the aborigines to the lands they occupy, which has remained unsettled during the centuries of our acquaintance with them, and which has been a prolific source of mutual inconvenience, should now be settled, and be established upon principles of humanity and justice.

The tenure by which the Indians held lands has always been of doubtful character. As original occupants, the country seemed to be *bona fide* theirs; but as a people unimproved, or at most less civilized than Europeans, the latter claimed the right to dispossess them. All Europeans who formed settlements in America, the most humane not excepted, did it under the pretext of *right*. When a negotiation for territory took place with the Indian, and he was in a greater or less degree rewarded for the relinquishment of his claim, it was a measure resorted to merely because it offered less violence to reason and humanity, and was less inconvenient than direct coercion. But the European invariably controlled the terms, and was resolved not to leave the country, whether the Indian agreed that he should remain in it or not. If the latter refused to accept the consideration offered him for his land, he *must nevertheless leave it.*

The condition of the Indians being an anomaly in the history of man, their relation to their conquerors has remained so too. Treaties were held with them, the forms of which seemed to imply the presence of two parties capable of acting, but this in *matter of fact* was not so. The wording of treaties appeared to be full and explicit, and to imply all that the Indian could desire. Nevertheless the force of Indian treaties has been frequently declared to be doubtful. Since the formation of the Government of the United States, it could not be otherwise on the east of the Mississippi river, and we have often regretted that this fact received so little attention in the agitation of Indian matters.

Previous to the formation of our Government, two of the Colonies claimed the country westward to the Mississippi river. In the cession of these lands to the General Government, the latter became bound to lay off the country into States or Territories. Upon these lands were numerous Indian tribes. By the arrangement, negotiations for land were, after this, to be held between the United States and the Indians, and all assurances given the latter that they were the real owners of the residue of lands which they had not ceded, were illusive, because

an obligation previously created compelled the General Government to lay it off into States, and to grant within them the usual privileges of citizenship. The General Government did not possess the right to make any tribe the substantial owner of the land it occupied.

Many of the tribes within the Indian Territory are entitled to patents for their land by treaty, and by an act of Congress of May 28, 1830, all the tribes are entitled to patents. Within about two years past most of the tribes have been distinctly informed that the Government would issue patents to each as soon as its surveys were completed. No obstacle exists to the making of such conveyances by the General Government, for *here are no State claims.*

The tenure by which the tribes will hereafter hold land, will be materially different from what the nature of things allowed on the east of the Mississippi.

By both the Indians and the whites, it has always been conceded that Indian chiefs and principal men possessed the right to sell the lands of the tribe. Now, when a patent is issued to a tribe, each and every member of that tribe, whether old or young, male or female, in or out of power, will become a real and common owner of the soil, and the right of the owner, without consent, cannot be extinguished by another. The ordinary process of Commissioners on the part of the United States, negotiating with chiefs and principal men for a cession of land by the latter to the former, cannot take place in relation to a tribe which holds its lands by a patent from the United States Government.

Patents, in the first place, will issue from the proper office of the United States Government to the tribes severally, for their respective tracts of country. Should individual members of tribes obtain a right in fee simple to farm lots, or other portions, the patents, will issue from an office belonging to, and solely under the control of, the tribe to which such persons respectively belong.

To the Cherokee nation a patent has been given. This is an event full of interest to all who desire the prosperity of the Indians. The latter will more properly appreciate it, as the principles which it involves shall develope themselves; and by all it will ever be remembered as the harbinger of freedom and prosperity to a people long degraded.

The surveys of the lands of several other tribes having been completed, it is expected that patents will shortly be issued to them.

GENERAL DESCRIPTION OF THE COUNTRY.

The country contemplated as the Indian Territory, is comprised within the following boundaries: Puncah and Missouri rivers on the North and Northeast, the States of Missouri and Arkansas on the East, the Red River, which is the northern boundary of Texas, on the South, and the western limit of habitable country, say two hundred miles west of the States of Missouri and Arkansas, on the West. It is about six hundred miles long from north to south, and two hundred broad from east to west.

It lies within latitudes which have taken the Southern tribes somewhat north of their original places east of the Mississippi, and the Northern tribes a less distance south of their former homes.

The soil is generally very fertile. By far the greater part of it is destitute of wood. The plains are covered with a heavy coat of grass. It contains iron and lead ore, and much coal and salt water. To the eye of the observer no country west of the Alleghanies appears more favorably situated for health. Emigrants to the southern portions have suffered much from sickness, but the cause must be sought in other circumstances than the character of the country.

Both in extent and resources the country is fully adequate to the wants of the inhabitants, with reasonable calculations, for many years to come.

On account of the vast prairie on their west, which extends four or five hundred miles, white settlements could not surround them, even were there no other obstacles.

Game, convenient to the settlements, has become scarce. All of the emigrant tribes rely almost wholly on agriculture for subsistence.

SMALL POX.

In 1837, the small pox appeared on a steam-boat that was ascending the Missouri River, and was communicated to several tribes in the upper country, some of which have been nearly all destroyed, and at the latest dates from that country it still prevailed. It is conjectured by traders in that country, that previous to the 1st January, 1838, 15,000 had perished by this dreadful disease.

The Pawnees, and some others within the upper parts of the Indian Territory, caught the disease, but its ravages among them were not extensive. The disease had been very destructive among them in the year 1831. Hence none but children born since that period were liable to it.

In the summer of 1838, the small pox appeared among the Southern tribes, to wit: the Choctaws, Chickasaws, Cherokees, Creeks, and Seminoles; and it continues there to go on with its work of wo and death. There is also great reason to fear that it will spread among the remoter tribes to the Southwest, extending to the Pacific Ocean.

Something has been done by the Government, and by humane individuals, to arrest its frightful march by vaccination, but these efforts have been too partial to be effectual. Hitherto attempts to vaccinate under instructions from Government, have been carried on in too much haste. Often the virus is not good, and from this, or from some other cause, the operation is ineffectual. Those persons afterward contract the small pox, and the circumstance gives rise to the belief that vaccination is useless, or worse than useless.

It has been recommended to the Government to adopt a systematic course of vaccination among the tribes as soon as possible. To insure success, a physician should be required to limit his labors to a district, or to a band, until it had, in his opinion, been secured against the contagion of small pox. He should examine the vaccinated to ascertain if the operation had been effectual, and should repeat it where it had not. As soon as he had completed his work in one district, or upon one band of Indians, let him proceed to another. He should be required to keep a register of the names of the heads of families, and of the number and location of each family, and to make frequent reports to the proper officers of Government; and he should be bound by oath faithfully to discharge the duties of this solemn trust.

In 1837, the small pox was brought by sea to the tribes about the Columbia River upon the Northwest coast. For a while it was pretty destructive, but its progress was arrested by vaccination by the British fur company.

HOSTILITIES.

In 1833, the Government convened councils of a general nature, of delegates from various tribes, and induced them to exchange mutual promises to be at peace with one another.—

This measure, though it touched the subject but slightly, nevertheless, produced a good effect. All parties, for some time abstained from depredation and murder. These councils not being repeated, the parties felt less restraint, and ultimately returned to their former unkind treatment of one another; and thefts and murders have become more frequent with each succeeding year.

The Osages are accused of destroying hogs, and cattle belonging to the neighboring tribes to a considerable amount. Horse stealing is frequent in divers places, carried on by the worthless of different tribes. By some the work is almost reduced to system. They will steal horses in the southern parts of the Territory, or in Texas, and convey north, and there steal others, and take back on their return.

But besides the renegadoes, whose crimes are disapproved by their well principled countrymen, there are others engaged in these, and in worse practices, for which they are honored by their respective tribes, according to Indian custom. The Kauzaus have brought into their villages at least thirty stolen horses within the last summer and autumn. The Osages have stolen, perhaps a greater number, among which are some valuable horses belonging to the citizens of the United States. In August last, a large drove of horses was stolen from one of the Osage villages.

In April, 1838, a few Pawnees made a friendly visit to the Sauks and Ioways in Missouri. As they were returning to their homes, a party of Kauzaus fell in with them and attacked them, and killed one.

In August last the Kauzaus and Osages sent out a war party, consisting of about eighty warriors. They surprised a party of Pawnees, and took eleven scalps. Four of their men were killed and two wounded. A few of the united party separated from the main body. These also had a battle, and took five scalps, making seventeen killed by those tribes, of whom we have obtained certain information. Reports of other murders committed by other tribes, have been in circulation. On the 1st September last, a war party of about twenty Kauzaus were out, the result of which we have not heard.

In the months of June, July and August, the Rev. M. Merrill, missionary to the Otoes, accompanied that tribe on their buffalo hunt, which lasted more than two months.* They saw three war parties of Pawnees; the first was a party of thirty, who had been to the Cheyennes to steal horses. They had, first; a skirmish with the Cheyennes, and had been defeated,

* This party consisted of 800 soule—men, women and children. They killed 1500 buffaloes.

with the loss of one killed and one badly wounded. They next fell in with a party of Osages, and were again defeated with the loss of two men killed.

The second was a party of ten, which had started to the Osage villages to steal horses. One of their party was bitten by a snake, which induced them to return without accomplishing any thing.

The third party said they were going to the Cheyennes to steal horses, but it was believed that they designed committing depredations upon the Osages.

Near the western boundary of the Cherokee country a bloody battle was fought the last summer, (1838) between the Kiawas and Camanches on the one side, and the Cheyennes on the other.

A detachment of dragoons, in command of Lieut. Northup, was on an expedition in that country, and arrived at the ground two days after the battle. The Kiawas and Camanches were encamped, and had heard of the approach of the detachment. As the Cheyennes advanced to attack their enemies, they were met by the latter about a mile from the encampment. The latter were slowly beaten back into their encampment, though disputing desperately every inch of ground. The whole scene was in an open prairie. The women dug holes in the earth, in which to hide themselves and children. The Cheyennes continued to make dreadful havoc of their wretched enemies, and would have soon reduced the whole to a heap of corpses, when a messenger from camp mounted a horse, and set off to meet the detachment of dragoons, to solicit assistance. As he was leaving, a Cheyenne, who understood the language of the Camanches, was informed by one of the latter, that the messenger had gone to hasten the white men and Osages, whom they every moment expected to come to their assistance. The Cheyennes instantly retired, leaving fourteen dead on the ground, besides the dead that had been carried off during the action. Fifty-eight of the Kiawas and Camanches were killed. More than one hundred horses lay dead on the ground, chiefly within the encampment.

From time immemorial, many of the Osages have been in the habit of spending the winter in the country east of their present villages, from fifty to one hundred and fifty miles. This country is now within the State of Missouri, and covered by a very sparse white population. The latter found the Osages troublesome, and in the autumn of 1837 drove them back to their own side of the line, and in several instances, in which the Osages seemed obstinately inclined to remain, they were severely whipped. The Osages, exceedingly distressed for food, being almost

in a state of actual starvation, for some time continued, at the risk of life and limb, to cross the line by stealth, with women and children, for the purpose of hunting the game for food. The whites having reason to fear that habit and hunger might have such influence upon these wretched people, that a greater force than they could embody would become necessary for their expulsion, adopted measures to increase their strength, and in the month of October an army of five hundred militia came to their assistance. They scoured the country along the line, a distance of upwards of one hundred miles, and found about one hundred of these miserable beings, men, women and children, and conveyed them across the line into the Indian country. Notwithstanding these admonitions, the more severe of which had been so deeply impressed upon the back as to be seen and felt for many weeks, hunger within, and staring in the countenances of others, including mothers, wives and children, urged them to continue secretly to cross the line. Their sign was frequently discovered by the white inhabitants, who believed that their stocks of cattle and swine suffered by these incursions.

In March, 1838, it was discovered that two hogs had been killed by a party of Osages. Nineteen of the citizens armed themselves with rifles, and went in pursuit, with a view of flogging the depredators. The latter were overtaken near the line between the whites and Indians. The Osages were in camp; the number of the men about twenty, besides the women and children. The whites asked for the persons who had committed the depredation. Some altercation followed, and in the mean time an Osage was seen loading his gun, with which he said he designed to kill one of the party with whom he was quarrelling. While he was in the act of loading, he was shot dead by two of the party. Others fired on both sides. The Osages fled into the woods, having two men killed and one wounded. Two of the whites were wounded, one of whom died a few days afterwards.

Two or three companies of dragoons from Fort Leavenworth hastened into the neighborhood of the Osages, but there appearing no disposition to hostilities, every thing soon became tranquil.

It is hoped that the adoption of measures for the suppression of these disorders will not be long delayed by the Government. The Indians should be required to restore, or pay for all stolen property, whether taken from a red or white man; and murderers should be promptly punished.

Some eight or ten years ago, the Camanches and other roving bands of the Southwest, annoyed traders from the State of

Missouri who passed through the Indian Territory to Santa Fe. But those Indians have now formed a friendly acquaintance with the Choctaws, Chickasaws and Creeks, and have become friendly to both white and red.

Indians within the Territory carry on a trade with those remoter tribes, which is increasing in briskness. The former take out goods, and exchange for mules, peltries and furs.

The settlements of the Indians extend up the Missouri River from the Territory. The first are bands of Sioux. On Red River, which is the southern boundary, a few bands are located: namely, the Wàkò, Taúweâsh and Withchetau, on both banks of the river, about two hundred miles west of the State of Arkansas, in all about six hundred souls. Two other small bands, viz. Tawaréka and Kăji, numbering about six hundred souls, reside at no great distance from the above, in a southwest direction. It is among, and by way of these small bands, that the traffic spoken of above is carried on.

More than once it has been conjectured by some, that designs of hostility against the white settlements were fomenting among some of the tribes. That some individuals who have emigrated from the east to the west of the Mississippi, under circumstances exceedingly grating to them, have felt the influence of unkind feelings towards the United States, none can doubt; but we confidently believe that no measure of hostility has ever been conceived against the white settlements by any tribe within the Territory since emigration commenced. For upwards of ten years, our business has been chiefly with the tribes within the Territory. Under very favorable opportunities we have carefully noticed passing events, in relation to this matter, and we feel assured that we are not mistaken.

In 1837, a call was made on some of the emigrant tribes, for a regiment of volunteers to join the United States army, in Florida, against the hostile Seminoles. About eighty Delawares, and about the same number of Shawanoes, responded to the call, joined the army in Florida, and performed a service of six months. It was evidently not congenial to their feelings to join in this war, but a desire to give evidence of respect for, and fidelity to the Government of the United States, and the desire to realize the liberal wages offered, prevailed.

About five hundred Choctaws also mustered for the same service, but ascertaining that their pay would not be equal to what they had expected, they declined the service.

PROVISIONS FOR THE INDIGENT.

At the session of Congress of 1837–8, an appropriation of $150,000 was made "for affording temporary subsistence to such Indians, west of the Mississippi as, by reason of their recent emigration, &c., were unable to subsist themselves."

Great praise is due to the liberality of the spirit which prompted this measure, but its propriety may well be doubted. Special cases occur, one of which the reader will observe under the head *Osages*, which make it proper for Government to offer relief in the means of subsistence. But usually such relief comes too late, and as frequently it fosters idleness and improvidence. Much of the live stock, and property of various kinds, which have been furnished the Indians in fulfilment of treaty stipulations, has been worse than wasted, because given to them when they were unprepared to apply it usefully.

VILLAGES.

All the indigenous tribes live in villages, in which their houses are crowded closely, without regard to order, excepting a few which missionaries have prevailed upon to enter upon a more hopeful course of agriculture.

Not one village, properly so called, exists among the emigrant tribes, though some settlements, among those most improved, seem to be approximating a village appearance.

In the unimproved state, all bands, whether large or small, keep close together—not only their dwellings are thus situated, but when travelling on hunting excursions with old and young, male and female, a village is formed at every encampment, and demolished on their departure from it. In the earlier stages of improvement, they scatter and make separate settlements, on account of the greater convenience in agricultural pursuits. As in the march of improvement, mechanics and merchants multiply, they necessarily begin to congregate, and mutual convenience leads ultimately to the formation of regular towns.

ARDENT SPIRITS.

Drunkenness is the greatest of all the evils which *immediately* assail the Indians, yet this is what physicians would term a

symptomatic malady, and not really the disease. The appetites of Indians are like those of other human beings, and they are no more inclined to intoxicating drinks, on account of appetite, than others. In almost every instance, Indians hesitate to drink ardent spirits, when it is first offered them. Some tribes have been known to reject its use for several years. Few of the Osages had become drunkards up to the year 1828, though they had long been exposed to the temptation. But with them there is less moral restraint than in more improved society. Want of self-respect, and recklessness in regard to life and comfort, throw wide open the door to excessive indulgence. With unimproved Indians, drunkenness is neither considered a sin nor a shame in either sex; and without either prospect or hope of better condition for themselves or their posterity, present sensual gratification predominates. To this there is no counterbalancing influence. Hence unimproved natives are given to intoxication, and the evil becoming common, it clings to society in its improving stages.

No effectual remedy for this evil can be found, except in the elevation of the Indian character; and that it can be removed in this way is as certain as that the whites are less addicted to this vice than the Indians. The desideratum is the means of promoting moral principles among people indulging excessively in this degrading vice. We are confident that the object is attainable. Heretofore we have been too indifferent to this subject. It is true Congress has enacted some good laws for the suppression of the evil, but these laws are not executed with fidelity. It is not known—it is not even believed that temperance in any degree has been promoted among the Indians, in consequence of our laws forbidding the furnishing of Indians with ardent spirits. It is conveyed into the Choctaw, Cherokee, and Creek countries, by wagon loads. It has been estimated by some persons of intelligence, whose opportunities of knowing were most favorable, that in the year 1837, not less than $40,000 worth of whiskey was sold by white men to Cherokees and Creeks alone.

Now, if Government agents were brought under an accountability, which would induce them to be vigilant, they could, and they would search for intoxicating liquors, and would destroy all that could be found in the Indian country. The Indians do not drink in secret; their Bacchanalian revels are constantly resounding in the ears of every body. The depôts of whiskey are known to all through the surrounding country. Nothing, therefore, is wanting, but to require the agents, upon the penalty of losing their offices for neglect of duty, to take measures by which

they would at all times be informed, without delay, when, and by whom, whiskey had been introduced, and to repair to the place immediately, and destroy it. If they should meet with resistance in the discharge of their duty, let them call on one of the garrisons for military aid. If liquor should be smuggled into the country and concealed, let the offenders, whether white or red, be imprisoned at one of the garrisons, and liberated only on the assurance of better behavior in future.

That this course would succeed, we have had satisfactory evidence in a few praiseworthy experiments which have come within our knowledge. It would occasion additional labor to the agents, but this could not give rise to objection, because the Government is ready to make ample compensation for their services. The task would be less difficult than some would suppose, because agents would be sustained, in most instances, by a very large majority of the Indians themselves, and in every instance, by the more respectable and influential portion of the tribe. The character and influence of the agents would become greatly elevated by such a course. Commonly, the *talks* of agents to the Indians on the evils of intemperance, are esteemed by them idle and insincere. But if agents would meet the subject decidedly in practice, the Indians would esteem it manly and dignified. We have known a few honorable instances of the destruction of ardent spirits by the agents, and the result has been in confirmation of the opinions here expressed.

Along the line between the whites and Indians, whiskey shops will always be found. The rules which we propose would not prevent the intemperate from crossing the line and visiting these houses, but, if they were prevented from carrying it across the line and introducing it into their settlements, the sales which could be made at these whiskey houses, would be too poor to allow of their existence.

The remoter tribes, towards the Rocky Mountains, are furnished with vast quantities of ardent spirits. Besides places of less note, there is one high up on the Missouri River, which carries on the traffic upon a large scale; and there is another, of no less magnitude, high up on the Arkansas River. To these regular posts it is commonly conveyed in the form of alcohol, in order to diminish its weight in transportation, and it is diluted for use afterwards. To the post on the Missouri it is conveyed by steamboats, and to that on the Arkansas, and to other places, it is most commonly taken in wagons, or packed upon mules. Thousands of gallons of alcohol are yearly conveyed through the Indian Territory near where we now write. Seven or eight wagons loaded went through in one company

the last summer. These transportations are not made by Indians, but by white people, and, therefore, could the more easily be prevented.

Vast quantities of whiskey are now manufactured in the Spanish country near Santa Fe, and conveyed into the territory of the United States, along the mountains, on mules.

We forbear attempting to describe the evils of intoxication among the Indian tribes, because they are inconceivably great, and we might as well attempt a description of the awful devastations of the most profuse vomitings of Vesuvius.

MAILS.

At Fort Leavenworth the mail barely crosses the Missouri River, which is the line of the Indian Territory.

From the State of Arkansas, a mail route to Fort Gibson passes through the Cherokee country, in which are two or three post-offices. Another mail route lies between Forts Gibson and Towson, passing offices at Fort Coffee and the Choctaw Agency; and from Fort Towson a route leads eastwardly into the State of Arkansas, passing an office at Eagletown, in the Choctaw country.

It would be a great convenience to white men authorized to reside in the Indian country, and to many of the Indians, if a direct mail route could be established, commencing at the southern extremity of the Territory and extending north as far as the Great Platte River. Improvement in mail facilities would tend greatly to the improvement of the Indians. These advantages to them would be much increased, if they could be allowed to receive by mail, prints free of postage. There are a good many readers among them, and the number is increasing. Though the postage on a newspaper or magazine is small, yet in the incipient stages of improvement, many of them are unwilling to incur the expense.

NEW SYSTEM OF WRITING.

To each Indian language, and to each dialect of language, belong peculiar sounds, which cannot be obtained by the use of the English alphabet. To designate syllables which could not

be spelt, or sounds which could not be obtained by the ordinary use of letters, writers who would write intelligibly, have been compelled to introduce arbitrary characters, each according to his fancy. It can easily be perceived that serious inconveniences attend this course of things.

Mr. Guess, a Cherokee, had discovered that the language of his tribe could be written with about eighty syllabic characters. Guess' plan was tried in relation to some other languages, and found to be inapplicable, because characters would be multiplied beyond the bounds of convenience.

To remedy the evils which attended the ordinary methods of writing Indian, and to avoid the complexity attending the universal application of Guess' system, the idea suggested itself to Mr. Jotham Meeker, then a missionary at the Sault de St. Marie, of using characters to designate, not syllables, but certain positions of the organs of speech. By the addition of this third principle, to so much of the two former as were apparently necessary, he discovered that much would be gained.

Subsequently, Mr. Meeker became located at the Shawanoe Mission-House, where, by himself and fellow missionaries, the scheme which was first thought of merely for the purpose of supplying defects in other modes of writing, was carried out, and reduced to a distinct system, and successfully applied.

In the new system, spelling is entirely excluded, and the tedious process is avoided of familiarizing the memory with certain names of characters, [letters] and then recollecting that after combining these names, an arbitrary sound [syllable] must be uttered. This sound, unmeaning in itself, must be borne in mind, until by a similar process, a second, third, or fourth be obtained; and then these arbitrary sounds must be combined to make a *word*. With an unlettered Indian, whose thoughts have never been disciplined upon any matter, the study of orthography is exceedingly irksome, especially in a language which he does not understand. Nothing can be further from his habits, than to strain his thoughts to acquire a knowledge of something like the art of *causing a paper to talk*, when he is unprepared to appreciate the result.

On the new system, every sound is indicated by a character, [letter] which in Indian languages, are usually about eight or ten, the greater part of which, but not all, are what, in other systems are denominated vowel sounds. The other characters [letters] merely indicate the position of the organs of speech, preceding or following these sounds, by which the beginning or ending of sounds is modified. This modification, as we easily perceive, except in simple vowel sounds, is necessary to the

articulation of a syllable. No character has a name, because the characters are not combined for the process of spelling.

Not more than twenty-three characters have yet been found necessary in writing any Indian language. A knowledge of the use of these can be acquired by the learner in as short a time as he can learn the names of the letters of the English alphabet. As soon as he has learned the use of the characters, he is capable of reading; because, by placing the organs of speech, as indicated by the characters severally as they occur, and uttering a sound, as is in like manner denoted by a character, he necessarily expresses a word. Speech consists alone of this simple process. It is the excellence of the new system, that it is the natural painting of speech on paper, by characters which never vary their uses, unincumbered by every thing complex in the art of reading.

The common English types are used, to save the expense of founding others; and, chiefly, because one who knows the use of those letters can learn to read with them on the new system, with the greater facility.

A person capable of reading any language, written upon the principles of orthography, can, in the course of an *hour*, learn to read a book in any Indian language, so as to be well understood by one acquainted with that language: therefore, writings on the new system, can be used by all who are capable of reading any book. An Indian who never knew the use of a letter, can learn to read his own language in the course of a few days; that is, he can learn to read in the same time that it would require him to learn the names of from sixteen to twenty-three letters of the English alphabet.—Many instances have occurred, in which adult Indians, ignorant of letters, have learned to read their own language upon this system, by merely occasionally falling in company with some of their people who had learned to read, and receiving a little instruction from them.

In the development of the new system, is recognised the dawn of brightening days for the obscure aborigines; and animating prospects rapidly widening, commensurate with their country and their condition. By it, some of the more formidable obstacles to Indian reform, are, in a great measure, obviated. With the aid of an interpreter, one may write in a language which he does not understand. He may write a portion of scripture, a religious tract, or other useful writing; and can teach the natives to read and to *write* it also. The facility with which a knowledge of reading is acquired, would enable a teacher, who could mingle with a tribe, even in their rudest condition, to introduce the art of reading, and circulate his tracts.

Could there be found a competent number of devoted Christians, as zealous for the salvation of the Indians, as traders are in acquiring their peltries and furs, bidding defiance to hunger and fatigue—to the perpetual snows of the Rocky Mountains, or the frosts of the higher latitudes, and penetrating to the remotest hordes of these miserable mortals; the arts of reading and writing could be rapidly introduced among every tribe in the vast wilderness which they inhabit. Even the most rude could, in a few days, as they would occasionally rest from pursuing the game, or from the fatigue of digging roots for subsistence, learn to read useful books. What astonishing facilities would be afforded to such, as in future would do these people good, by the previous introduction of the arts of reading and writing! The new system is applicable to any language, but more advantageously to some than to others. It is hoped that it will be generally adopted by teachers, who find it necessary to impart instruction in the Indian languages. We also solicit for it the serious consideration of missionary teachers, in other countries, destitute of a written language.

Education in Indian languages cannot supersede the necessity of education in English, so far as the latter is practicable; but by means of the new system, tens of thousands of Indians might be taught to read, whose condition would never allow them to learn to read, or to understand the English language. The application of the new system would result in a speedy enlargement of mind, a love of order, and a relish for education and improvement generally.

MANAGEMENT OF INDIAN AFFAIRS.

The immediate management of all Indian Affairs, excepting war measures, is by the Commissioner of Indian Affairs, subject to the Secretary of War. The present Commissioner is T. Hartley Crawford, Esq., who has recently succeeded C. A. Harris, Esq., resigned.

Governors of Territories are ex-officio Superintendents of Indian Affairs. H. R. Schoolcraft, Esq., Agent for Chippewas and others, is also a Superintendent, but without additional emoluments. Capt. William Armstrong, Agent for Choctaws, is Acting Superintendent for the tribes south of the northern boundary of the Osages, without additional emoluments. By special act of Congress, a Superintendency has long existed in St. Louis, Missouri, which includes all the tribes within the In-

dian Territory north of the Osages, and other tribes north as far as the Superintendency of the Governor of Ioway. The late incumbent, Gen. William Clark, has deceased.

The nature of the duties and responsibilities of Agents and Sub-agents is the same. The one is not an officer subordinate to the other, as seems implied in the title. The compensation of an Agent is $1,500 per annum, and the compensation of a Sub-agent $750 per annum.

Instructions are given by the Commissioner of Indian Affairs to the Superintendents, and by the latter to Agents and Sub-agents, who respectively report back through the same channel.

These reports exhibit the amount of aid afforded the Indians in agricultural implements, live stock, the erection of dwelling houses and mills, and in the fencing and ploughing of fields, the names and salaries of interpreters, of farmers, blacksmiths, wheelwrights, and school teachers, employed by the Government; the condition of schools, supported and managed exclusively by the Government, together with the location and condition of the schools immediately in charge of the missionaries. In a word, these reports are intended to exhibit, in statistical form, all matters within the several Agencies which require the consideration of the Commissioner of Indian Affairs.

When missionary buildings are erected by a Missionary Society, one object of which is, an English school for Indian youth, the missionary, acting as agent for the society, reports the fact, with the costs of the buildings, to the U. S. Indian Agent or Sub-agent for the tribe. The latter examines them in person, and reports their character, and what he believes to be their value. Upon these reports, and at the request of the society, the Government, if in possession of the means, pays to the society two-thirds of the value of the buildings.

The Agent or Sub-agent examines the schools annually, before he makes his report. All missionary establishments are formed under the authority of Government, and receive more or less pecuniary assistance from it. The means of assistance are either provided by treaty stipulations, or by the appropriation annually of a civilization fund of $10,000.

INDIGENOUS TRIBES.

Osage, about -	5,510	Pawnee, about -	10,000
Kauzau, " -	1,750	Puncah, " -	800
Omaha, " -	1,400	Quapaw, " -	600
Otoe and Missouria,	1,600		
		In all -	21,660

EMIGRANT TRIBES.

(1) Choctaw, about	15,000	Ottawas, - -	240
Chickasaws, "	5,500	Shawanoes, - -	823
(2) Cherokees, "	22,000	Delawares, - -	921
(3) Creeks, "	22,500	Kickapoos, - -	400
(4) Seminoles, "	1,600	Sauks, - -	600
Senecas & Shawanoes,	461	Ioways, - -	1,000
Putawatomies, about	1,650		
Weas, - -	206	Emigrant, - -	73,200
Piankashas, - -	157	Indigenous, - -	21,660
Peorias & Kaskaskias,	142		
		In all	(5) 94,860

CHOCTAWS.

The Southern boundary of the Choctaw country is Red River, South of which is Texas. They adjoin the State of Arkansas on the East; are bounded North by Arkansas and Canadian Rivers, and on the West by a line dividing the Territory of the United States from that of Mexico. The extent of their country is about 150 miles, from North to South, and, from East to West, the habitable portion is about 200 miles. Want of wood renders the western part uninhabitable at present.

Their country is supplied with numerous springs of salt water, at two of which the Choctaws are manufacturing salt.

No villages have yet been properly formed in their country, though the settlements of Eagletown, Doaksville, and Pheasant Bluff, are places which begin to assume a village appearance. They have suffered much by sickness, the causes of which are

(1) Including 200 white men married in the nation, and exclusive of 600 negro slaves.

(2) This table was prepared when the latter emigrants were on the road to the West. It pre-supposes that nearly all had arrived. It includes negro slaves, which may amount to 1,200.

(3) Including about 900 negro slaves.

(4) Including 393 negro slaves.

(5) With some of the later emigrants there have been diminutions, by deaths, which we are unable to state, and which, if known, would reduce the sum as stated above.

probably such as usually occasion sickness to settlers in new countries. The appearance of the country is very favorable to health. They are improving in civilization and comfort. Their houses and fields indicate a good degree of industry. Many have large farms. They own much live stock, such as horses, cattle, sheep, and swine; are pretty well supplied with farming utensils. They own about 600 negro slaves.

They own three flouring mills, two cotton gins, eighty-eight looms, and two hundred and twenty spinning-wheels. They have thirteen native merchants, besides white men engaged in the same business. Their national council house is nearly equidistant between the northern and southern boundaries of their country, and about forty miles west of the State of Arkansas. It is an excellent log building, with a council hall and two committee rooms.

About three or four thousand Choctaws have not yet settled in their country, some of whom are in the country they formerly inhabited, east of the Mississsippi. A small band live in Texas, about eighty miles south of Red River, opposite Fort Towson. At the time of general emigration of the tribe, a band of about three hundred and fifty settled still farther south in Texas, between the rivers Brasos and Trinity. Besides these, there are others in divers places in Texas, who emigrated thither at various times, twenty, thirty, or forty years ago.

In respect to civilization, there is great difference among them. Some have fully adopted the habits of civilized man, many are in comfortable circumstances in life, and some may be said to be wealthy. From these more favorable circumstances all grades of condition exist, down to the Indian who has advanced but little in civilization.

The best evidence of the improving condition of the Choctaws, is seen in an entire change in their Government, which they have effected, from the barbarous to the civilized. We cannot now assemble chiefs and head-men among them, and transact business with them relating to their people, as is the custom among uncivilized tribes. The system of chieftaincies has been abolished.

The tribe denominates itself "The Choctaw Nation." It has adopted a written Constitution of Government, similar to the Constitution of the United States. Their Declaration of Rights secures to all equal privileges, liberty of conscience, excluding all religious tests; it secures trial by jury, and, in a word, it provides for all that is felt to be necessary in the incipient stages of political existence. The Constitution may be amended by the National Council.

Their country is divided into four judicial distficts. Three of these districts annually elect, by popular vote, each nine members of the National Council, and the fourth elects, by the same mode, thirteen members, in all forty. These are allowed three dollars a day, while engaged in legislating. Within each district an officer, denominated a Chief, is elected for the term of four years. The National Council meets, annually, on the first Monday in October. It consists of forty members, the necessary clerks, a light-horseman, [Sergeant-at-arms,] and door-keeper. It is also attended by the chiefs, who have an honorary seat provided for them by the side of the Speaker, but they have no voice in debate in Council. Their signatures are necessary to the passage of a law. They may veto an act, but it may become a law, by the concurrence of two-thirds of the Council notwithstanding. The Council is styled "The General Council of the Choctaw Nation." It adopts by-laws for its government while in session. It elects a Speaker and other requisite officers, appoints appropriate committees to adjust matters for legislation. All writings are in English, but are read off in the Choctaw language. All discussions are carried on in the Choctaw language. Each member, when about to speak, rises, and respectfully addresses the Speaker, using the Choctaw word for *Speaker*, adding the syllable *ma*, which nearly corresponds with the English Mr., or Sir. The question is put in the form customary in legislative bodies, and the vote is given by rising.—The preliminary of a law is, "Be it enacted by the General Council of the Choctaw Nation." In future the Constitution and laws will be printed in both the Choctaw and English language. By the Constitution, the Government is composed of four departments, viz:—Legislative, Executive, Judicial, and Military. Three judges are elected by the people in each district, who hold inferior and superior courts within their respective districts. Ten light-horsemen in each district perform the duties of sheriffs, and the sum of $200 per annum is allowed to each district for their compensation. An act has recently been passed for the organization of the militia.

Individual Indians have frequently become civilized, and subject to the laws of white men, but the Choctaws furnish the first instance among the aboriginal tribes of America, of self-government, divested of the barbarous customs which belong to the savage state. It is truly gratifying that the laws of a commonwealth have been established within the Indian Territory, so soon after the plan of organizing an Indian Government had been undertaken by the Government of the United States. It evinces the capacity of the natives to think and act

for themselves, and it may be looked upon as a sure presage of the success ultimately of the design of the Government to place all the tribes in the enjoyment of such blessings.

The following brief narrative of the manner in which our business was attended to by the last General Council, to which we presented for consideration the bill for the organization of the Indian Territory, does not fully comport with the design of the Register, nevertheless, as it relates to a period which will be marked as a new era in the history of the Indians, and as the reader cannot feel perfectly satisfied with general remarks, because, if we would understand the true condition of a people we must have before us an unvarnished story of their affairs, in common life, we will insert it.

On our arrival we informed a member of the Council that we had been commissioned to transact business with the Choctaws, and inquired in what manner it could be brought before them. He said a written notice must be sent to the Speaker; and politely offered to serve us in presenting any papers that we desired. A communication was accordingly conveyed to the Speaker, who, in due form, submitted it to the consideration of the Council. It was decided by vote that we should, at a given time, be introduced into the Council. A seat was prepared, an interpreter appointed, and a committee of two sent to inform us, and to conduct us to our seat. Having received our communication, the subject was for the present dismissed by the Council, to be considered in its proper place in the order of business.

There was in the vicinity only one house of public entertainment. For want of room in the tavern, and for the sake of economy, a majority of the members, and of others in attendance, boarded themselves in camp. This session lasted much longer than had been anticipated. The consequence was some inconvenience for want of supplies, and great anxiety to adjourn, which, with many, was increased on account of their business requiring their presence at their homes. Notwithstanding this state of anxiety, on a Saturday night they unanimously voted not to sit on the Sabbath, and by a unanimous vote, invited a Minister of the Gospel to preach in the Hall, and appointed an interpreter, and a committee to notify him. All this was done without a hint from a white man to prompt it. A congregation never behaved with more propriety under the preaching of a chaplain in Congress-Hall than did this in the National Hall of the Choctaws.

Our business was referred to a committee, which reported. The Council, in the discussion of the subject, and in making out

its response, sat with closed doors. Their communication was sent to us by a messenger.

We then informed one of the members that we should be happy to take leave of the Council in a formal and friendly manner. They passed a resolution, by which they sent a member and invited us within the bar, and heard from us a brief farewell address, at the conclusion of which the Speaker and all the members rose from their seats, and remained standing until we had retired.

They sit in Council with heads uncovered, excepting some in Indian costume, who wear turbans. There were many animated speeches. We could not understand a single sentence, but were charmed with the gracefulness with which the speakers disengaged themselves from their seats, and delivered their speeches. Intonation of voice was sweet, and gesticulation appropriate; both of them free from those extremes of *high* and *low*, of *storm* and *calm*, which too often injure speeches in legislative bodies. Some of those who were prominent in debate were full-blooded Indians, in the Indian costume.

Many of the counsellors, no doubt, will soon figure as statesmen. We forbear in this place to mention names, because we should be compelled either to do injustice to some, or to fill up too much space. On one occasion a very animated debate arose, in which two ardent young men responded to each other, in two or three pretty long speeches, in which they used *written notes*.

CHICKASAWS.

By mutual agreement, the Chickasaw tribe has become merged in the Choctaws. In the treaty with the United States, by which the former ceded their country east of the Mississippi, they agreed to provide for themselves a home. This they have done within the Choctaw country, for a consideration, to be paid to the latter, of $530,000. They are allowed the privilege of settling in a body; and for that purpose an extensive tract of land, embracing much valuable soil, has been assigned on the western portion of the Choctaw country, to constitute a district, denominated the Chickasaw District. Nevertheless they are at liberty to settle elsewhere in the Choctaw country, and Choctaws are at liberty to settle within the Chickasaw District.

Few of them have yet located permanently. Large companies are yet residing in tents. This unsettled condition is

attended with deterioration in every thing that belongs to civilization, comfort, and morals.

Their habits in regard to civilization are similar to those of the Choctaws. Though now a component part of the Choctaw nation, the annuities, and other moneys, which are the proceeds of the sale of their lands east of the Mississippi, are exclusively theirs. The amount of these dues and investments are such as to make the tribe uncommonly rich. It proves a great evil to them that Government is under the necessity, upon their demands, of paying them large sums of money, in their unsettled condition. It tends greatly to intemperance and idleness, and their kindred evils. It is hoped that Government will withhold from these and all other tribes, moneys, and all other things due them by treaties, so far as those engagements will allow, until the recipients are in a condition to apply those considerations to their benefit. Otherwise, while whiskey sellers, and others of vulturine principles will be benefited, the Indians will be injured by such unseasonable payments.

PRINCIPAL CHIEFS.

Mushulatubbee	District,	Col. John M'Kinney,
Pushmetahau	do.	Pierre Juzan,
Opukshenube	do.	Oakchiah, (acting,)
Chickasaw	do.	George Colbert.

AGENCY, &c.

The Choctaw Agency is south of, and near to Arkansas River, and fourteen miles west of the Eastern Choctaw boundary.

Mushulatubbee District.

Capt. William Armstrong, Agent and acting Superintendent.

Compensation, - - - -		$1500	per an.
Thomas Irwin, Clerk to Supt., compensation,		1000	"
William Riddle, (native) Interpreter,	"	300	"
——— Harris, blacksmith, } natives,	"	600	"
Saml. McCurtain, striker, }	"	240	"

U. S. School Teachers.

1st.—William Wilson, (Presb.)	"	833	"
2d.—Rev. Joseph Smedley (Bap.)	"	500	"
3d.—Alanson Allen, M. D. (Bap.)	"	500	"
4th.—Thompson McKinney, (native)	"	500	"

Scholars in all 60. Post Office at the Agency.

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PUSHMETAHAU DISTRICT.

Christian Spring, U. S. blacksmith.	Comp.	$600 per an.
Big John, (native) striker	"	240 " "
1st—Rev. R. D. Potts, (Baptist) U. S. school teacher - - - -		800 " "
2d—Rev. Ebenezer Hotchkin (Prest.) U. S. school teacher - - - -		500 " "
3d—Rev. Chas. G. Hatch (Bap.) U. S. school teacher - - - - -		500 " "

Scholars in all 45. Post Office at Fort Towson.

OPUKSHENUBBE DISTRICT.

George Nelson, U. S. blacksmith,	Comp.	$600 per an.
Isaac Nelson, striker - - -		240 " "
1st—Rev. H. G. Rind, (Methodist) U. S. school teacher - - - -		833 " "
2d—Rev. Moses Perry, (Meth.) U. S. school teacher - - - - -		500 " "
3d—John T. Lewis, U. S. school teacher -		500 " "
4th—John Watson, " "		500 " "
5th—Peter Autin, (Presb.) U. S. school teacher - - - - -		500 " "

Scholars in all 75.

In all twelve schools, supported by the United States, according to treaty stipulations,—average number of scholars to each, 15—in all 180. Instructed chiefly in English; a few scholars instructed in Choctaw—all supported by their parents.

About 60 male Choctaw youths are kept in the Choctaw academy in the State of Kentucky.

PRESBYTERIAN MISSION,

Under the direction of the A. B. C. F. M.

BETHABARA STATION has been discontinued. Rev. L. S. Williams and lady, missionaries, and Mr. Copeland, United States school teacher, have resigned; and two daily schools and two Sunday schools have been discontinued.

The church is in charge of Rev. Mr. Byington, missionary, with Mrs. Byington, and Mr. Abner D. Jones, teacher, and Mrs. Jones. Miss Merrill has retired from missionary labors.

Native Church members,		99	In all 110.
White	do.	7	
Colored	do.	4	

School.—15 scholars are taught in both English and Choctaw, and supported by their parents.

Post Office, Eagletown.

In this neighborhood is a Native Missionary Society, which, in 1837, contributed for missionary purposes among themselves, about $100.

WHEELOCK STATION.

WHEELOCK STATION, on Little River, commenced in 1832.

Missionaries.—Rev. Alfred Wright, Mrs. Wright; Mr. Jared Olmstead, teacher.

School.—On the list of scholars 30. Regular in attendance 10. Supported by their parents. Also a Sabbath school.

Connected with this mission is a school on Red River, taught by a native.

Church.—Organized December 9, 1832.

Native Church members		64	In all 67.
White	do.	2	
Colored	do.	1	

The native members of this Church in 1837, contributed for missionary purposes $25.

Post Office, Fort Towson.

CLEAR CREEK STATION.—Has been discontinued by the removal of the Missionaries to another place.

BETHEL STATION.—Begun in 1834.

Missionaries.—Mr. Peter Autin, Mrs. Autin, Mrs. Nancy E. Barnes.

School.—This is the United States school, previously noticed, taught in English, by Mr. Autin, and the children supported by their parents. Also a Sabbath school.

Post Office, Eagletown.

LUKFOATA STATION.—Now called Greenfield Station. Commenced in 1834.

Missionaries.—Rev. Joel Woods, Mrs. Woods; Miss Clough, teacher.

School.—35 scholars on the list. Taught in English and Choctaw. Supported by their parents. The school lately taught by Allen Kerney, a native, has been discontinued. Two Sabbath schools.

Church.—Organized May 18th, 1834.

Native Church members		18	In all 19.
Colored	do.	1	

The native Church members have contributed considerably towards the support of the Gospel.

Post Office, Eagletown.

Pine Ridge Station.—Commenced in 1835.

Missionaries.—Rev. Cyrus Kingsbury, Mrs. Kingsbury, Miss Burnham, teacher.

School.—20 scholars taught in Choctaw and English.—Supported by their parents.

Church.—Native members 1, White 22, Colored 2—in all 25. The greater portion of these belong to the United States troops, at Fort Towson.

Post Office, Fort Towson.

Kiamishi Station.—Commenced in 1837.

Missionaries.—Rev. Ebenezer Hotchkin, Mrs. Hotchkin.

School.—It is the United States school taught by Mr. Hotchkin, previously noticed.

Books in the Choctaw language, written upon the common principles of orthography, and printed upon our English types, with a few additional characters to denote peculiar sounds, have been well received, and many of these books are used in schools.

In all cases tuition is without cost to the natives, and in most instances, books also.

METHODIST MISSION.*

1st Station.—Missionary, Rev. J. W. P. McKenzie, Mrs. McKenzie.

Schools.—A small school irregularly attended. Female school of 14 scholars, all supported by their parents.

Natives in society amount to several hundreds.

2d Station.—Missionary, Rev. Moses Perry, teacher of U. States school, previously noticed.

3d Station.—Rev. H. G. Rhind, teacher of United States school, as previously stated.

4th Station.—Missionary, Rev. Mr. Allen, Mrs. Allen. They have a school.

Rev. Mr. Seaman, itinerant preacher. Post Office, Fort Towson.

BAPTIST MISSIONS.

1st Station.—Commenced in June, 1833, on Canadian River.

* Methodist Missionaries unite with them in *society* natives who evince a willingness to receive religious instructions, though they be not really pious. We have never obtained a particular statement of the probable number of those who give evidence of genuine piety. Some of them are pious. These remarks apply to all Methodist stations.

Missionary.—Rev. Joseph Smedley, teacher of U. States school, previously noticed.

Post Office, Choctaw Agency.

2d STATION.—Missionaries, Rev. Ramsay D. Potts, Mrs. Potts, Miss Taylor. Mr. Potts is teacher of the United States school, as stated before. Miss Taylor teaches a flourishing school. Scholars of both schools taught in English, and supported by their parents.

Church.—Constituted in 1837.

Post Office, Fort Towson.

3d STATION.—Discontinued. Missionary, Rev. E. Tucker, United States school teacher, resigned.

4th STATION.—Dr. Alanson Allen teaches the United States school, as before mentioned.

Post Office, Choctaw Agency.

5th STATION.—Rev Charles G. Hatch, United States school teacher, as noticed before. Mr. Hatch commenced in 1837.

Post Office, Fort Towson.

An elementary book in the Choctaw language, upon the *New System* of writing Indian, [see an explanation of it under its appropriate head] was compiled and printed at the Shawanoe Baptist Mission House, in 1835, but has not been brought into use among the Choctaws.

CHEROKEES.

The Cherokee country is bounded as follows: beginning on the north bank of Arkansas River, where the western line of the State of Arkansas crosses the river: thence north 7° 35′ W. along the line of the State of Arkansas 77 miles to the S. W. corner of the State of Missouri; thence north along the line of Missouri, 8 miles, 61.50 ch. to Seneca River; thence west along the southern boundary of the Senecas, to Neosho River; thence up said river to the Osage lands; thence west with the southern boundary of Osage lands, 288½ miles; thence south to the Creek lands; and east along the northern line of the Creeks, to a point about 43 miles west of the State of Arkansas, and 25 miles north of Arkansas River; thence south to Verdigris River; thence down Verdigris to Arkansas River; thence down Arkansas River, to the mouth of Neosho River; thence S. 53 deg., W. one mile; thence S. 18 deg. 18 min., W. 33 miles, 26.80 ch.; thence south 4 miles, to the junction of the North Fork and Canadian

Rivers; thence down the latter to Arkansas River; and thence down Arkansas to the beginning.

They also own a tract, described by beginning at the south-east corner of the Osage lands, and running north with the Osage line 50 miles; thence east 25 miles, to the western line of Missouri; thence south on said line 50 miles; thence west 25 miles to the beginning.

They own numerous salt springs, three of which are worked by Cherokees. The amount of salt manufactured is probably about 100 bushels per day.

They also own two lead mines. Their salt works and their lead mines are in the eastern portion of their country; and all the settlements yet formed are within this eastern portion, which embraces about two and a half millions of acres.

Like the Choctaw, the Cherokee nation embraces all conceivable conditions between refinement, intelligence and wealth, and the opposite extremes but little removed from the original state. The earlier emigrants are, perhaps, in more comfortable condition than the same proportion of any other tribe within the Territory. But with the large accession of late emigrants, there has necessarily been an augmentation of uncomfortableness.

Some of them own immense herds of cattle. We counted upwards of 200 at one time within sight, grazing on the prairies, belonging to one man; and it was thought he owned about one hundred more. It was thought by some intelligent white men in their country, that within five years past they had sold between six and seven thousand head of cattle.

They probably own 3,000 horses, 15,500 hogs, 600 sheep, 110 wagons, a plough, and often several ploughs to each farm, several hundred spinning-wheels, and 100 looms.

They cultivate all kinds of culinary vegetables common to the Western country; raise corn in abundance, and have commenced the growing of wheat. Their fields are enclosed with rail fences. They have, generally, good log dwellings, (for a new country,) many of which have stone chimneys to them, with plank floors, all erected by themselves. Their houses are furnished with plain tables, chairs, and bedsteads; and with table and kitchen furniture, nearly, or quite, equal to the dwellings of white people in new countries.

They have seven native merchants, one regular physician, and, *unfortunately*, several steam doctors. Several of them have, at divers times, become partners in large contracts for furnishing the United States' Army and emigrant Indians. The traveller finds among them houses of public entertainment, with neat and comfortable accommodations.

The Cherokee Government, though highly creditable to them, is not fully systematic and judicious like that of the Choctaws. This may be accounted for by the unsettled condition of the affairs of the Cherokees for some years past. The laws extant in the Territory are such as have been adopted by the earlier emigrants, since their settlement in this country, and are not a transfer of the code to which the larger portion of the tribe were subordinate on the east of the Mississippi.

Their settlements are divided into four districts, each of which elects, for the term of two years, two members of the National Council—the title of which is, "The General Council of the Cherokee Nation." By law it meets annually on the first Monday in October. They have three chiefs, which, till lately, have been chosen by the General Council. Hereafter they are to be elected by the people. The approval of the chiefs is necessary to the passage of a law; but an act upon which they have fixed their veto, may become a law by the vote of two-thirds of the Council. The Council consists of two branches. The lower is denominated the *Committee*, and the upper the *Council*. The concurrence of both is necessary to the passage of a law. The chiefs may call a Council at pleasure, and in several other respects they retain, in some degree, the authority common to Indian chiefs. Two judges belong to each district, which hold courts when necessary. Two officers, denominated Light-horsemen, in each district, perform the duties of sheriffs. A company of six or seven, denominated Light-horsemen, the leader of whom is styled Captain, constitute a national corps of Regulators, to prevent infractions of the law, and to bring to justice offenders.

One band of 200 or 300 Cherokees, have resided about ten years in Texas, about 80 miles south of Red River, opposite Fort Towson. It is said they are in comfortable circumstances.

Principal Chiefs.—Major John Jolly, John Brown, John Luna. Post Office, Fort Gibson.

AGENCY, &c.

Gov. M. Stokes, Agent, resides at Fort Gibson, compensation,				$1500	per ann.
Jack Spear, (native,) interpreter,			Comp.	500	"
Jacob Gentry, blacksmith, with an ass't,			"	840	"
John Richmond,	do.	"	"	840	"
Harvey Wyatt,	do.	"	"	840	"
Henry Freshour,	do.	"	"	840	"
James A. Hart, wheelwright,			"	600	"
Thomas N. Findlay, wagonmaker,			"	600	"

PRESBYTERIAN MISSIONS,

Under the patronage of the Am. Bd. Com. For. Miss.

1st. DWIGHT STATION.—Twenty miles east of the State of Arkansas. Commenced in 1829. Has 30 buildings, consisting of school-house, dining-hall, store, barn, mill, carpenter's and blacksmith's shops, &c.

Missionaries.—Rev. Cephas Washburn, Mrs. Washburn, James Orr, Mrs. Orr, Asa Hitchcock, Mrs. Hitchcock, Jacob Hitchcock, Mrs. Hitchcock, Miss Stetson, Miss Esther Smith, Miss Bradshaw. Mr. Aaron Gray, late of this station, has died. Mr. Adjuton has resigned on account of ill health.

Post Office, Kidron, Cherokee Nation, Ark.

Schools.—The male school contains 31 scholars, boarded at the cost of the mission, and 6 boarded at their homes—in all 37. All of whom are instructed in English, and some of them also instructed in Cherokee.

Of a female school, 39 board at the mission, and 7 at their homes—in all 46. Twelve pupils of the schools, who are orphans, are clothed by the mission. The residue of the scholars are clothed by their parents. Also a Sabbath school and Bible class.

About three hours a day are devoted to labor by the males in agriculture, and by the females in the domestic branches. Applications for admission into the schools are much more than can be granted. For want of the means of support the missionaries have been compelled to refuse admittance to sixty in the course of two months.

Cherokee Mission Church.—Organized at Old Dwight, in the State of Arkansas. Present number of

Native Members,	46	}	In all 61.
Colored, "	1		
White, "	14		

Post Office, Kidron, Ind. Ter.

2d. FAIRFIELD STATION.—Originated in 1829.

Missionaries.—Rev. Marcus Palmer, Mrs. Palmer.

School.—Fifty scholars, some instructed in English, and some in Cherokee. A Sabbath school and a Bible class.

Church.—

Native Church Members,	41	}	In all 50.
Colored, " "	4		
White, " "	5		

Post Office, Kidron.

3d. FORKS OF ILLINOIS, now called PARK HILL STATION.—Begun in 1830.

Missionaries.—Rev. Samuel A. Worcester, Mrs. Worcester.

John F. Wheeler, printer. Here is a printing press in successful operation, on portions of the sacred scriptures, elementary school books, tracts, almanacs, &c., chiefly for the use of the Cherokees and Choctaws.

Connected with Park Hill, are missionaries Samuel Newton, teacher and catechist, Mrs. Newton, Miss Sarah Ann Palmer.

School.—Twenty scholars, supported by their parents. Also a Sabbath school and Bible class.

Post Office, Park Hill.

Instruction as imparted in Cherokee, at all of the aforementioned stations, is on the syllabic system invented by Mr. Guess, a native Cherokee.

4th Station.—Rev. John Huss, Mrs. Huss—both natives.

METHODIST MISSIONS.

Forks of Illinois Station.—*Missionaries,* Rev. Mr Burtolph, Mrs. Burtolph, Rev. Mr. Essex.

School.—About 15 scholars.

Post Office, Park Hill, Ind. Ter.

Salison Station.—*Missionary,* Rev. Mr. Graham.

School.—About 15 scholars, supported by their parents.

Young Wolf, Boston, John Fields, and John Duncan, are native licensed preachers.

Among the late emigrant Cherokees are some hundreds of professors of religion, belonging to Baptists, Presbyterians, and Methodists, who cannot be reported by us at the present time.

CREEKS.

The country of the Creeks, or Muscogees, joins Canadian River and the lands of the Choctaws on the south, and the Cherokee lands on the east and north. Their eastern limit is about 62 miles from north to south—thence their country extends westward to the Mexican boundary, though wood becomes so scarce westward that settlements cannot extend so far. Their settlements at present extend westward from their eastern boundary about 100 miles.

Their country is fertile, and exhibits a healthy appearance, though the inhabitants, thus far, have suffered much by sickness. The causes must be such as commonly afflict the earlier settlements in new countries.

Of the latter Creek emigrants which reached Arkansas in

the winter and spring of 1837, about 200 died on the road, and after their arrival, and before the 1st of October, about 3500 of them had died, chiefly of bilious fevers. In the same year, 1837, about 300 of the earlier emigrants died. This statement is made upon the authority of an officer of Government, of respectability, the nature of whose business afforded him an opportunity of knowing the condition of these people.

The latter emigrants generally believe that their country is unhealthy. A good deal of dissatisfaction exists among them in relation to their location. Many of them would prefer to be beyond the jurisdiction of the United States Government, and not a few emigrated from the east with the design of going into Texas. The hope of removing beyond their present locations has, with many, been a very serious hindrance to improvement. It is reported, upon authority that scarcely leaves room for doubt, that more than $20,000 had been entrusted to an agent, who was a member of their tribe, to purchase land in Texas. The agent died in Texas, and the condition of the trust, if it was made, is not known to us.

They own salt springs west of their settlements. None reside in villages, though two or three places begin to assume the appearance of hamlets. They cultivate corn, and all the vegetables common to the climate and country. They spin, weave, sew, and follow other pursuits of industry. Their fields and dwellings resemble those of white people in new settlements. Many of them have large stocks of cattle. The contractors for furnishing supplies to emigrant Indians, have purchased of the earlier emigrants vast quantities of corn. Among others, the annexed amounts of purchases have been made from the following persons, prior to the crop of 1837—

Of Lewis Perryman,	$3650	worth of	corn.
" Mr. Hardrich,	4500	"	"
" Daniel Grayson,	1500	"	"
" Richard Grayson,	1500	"	"
" George Grayson,	1500	"	"
" Mrs. J. McIntosh, (wid.)	1400	"	"
In all	$14,050	worth of	corn.

Before the crop of 1837 had been harvested, contracts were made for upwards of $25,000 worth of corn. Vast quantities still remained unsold. Even the latter emigrants, who arrived in their country the winter and spring previous to the cropping season of 1837, though they had to prepare new fields, in the months of September and October, of the same year, sold to the

contractors $10,000 worth of corn. They have two native merchants.

The condition of the Creeks, in regard to civil Government, is less like that of civilized man, than is that of the Cherokees. The first emigrants, denominated the M'Intosh party, brought with them written laws from their mother country, by which, with such modifications as appeared necessary, they have ever since been governed. The latter emigrants, the principal chief of whom is Little Doctor, supported by Hopoelhyoholo, have adopted written laws since their arrival. The seat of council of the former party is on Arkansas, and that of the latter on Canadian River, about fifty miles apart. Chiefstaincies are hereditary, as is common among Indian tribes, and, with some exceptions, embrace the privileges usually belonging to Indian chiefs. Each of the parties holds general councils, composed of principal and subordinate chiefs, and of those who are merely denominated Counsellors. Different bands exist, which, on the east of the Mississippi, composed districts. Each of these bands may hold a council or court, and try, and punish offenders; they decide and execute. A General Council may be called at any time. Laws are made only by the General Council, and, latterly, almost all offences are tried, and punishments inflicted, by it; some of its number being detailed for executioners.

Notwithstanding the Creeks, as a people, are in the rear of the Choctaws and Cherokees in regard to civilization, there is much intelligence, refinement, and wealth among them.

Principal Chiefs.—Rolly M'Intosh, Little Doctor, Hopoelhyoholo, Tuckebachemeko, Kauchehtustunege, Ufalahache.

Fushachemeko, Commanding General, Chilly M'Intosh and Jacob Derrisaw, Judges.

Col. James Logan, U. S. Agent—Agency eight miles from Fort Gibson—compensation, $1,500 per annum.

James Johnson, U. S. blacksmith, with a striker, (native,) compensation, $660 per annum.

Alvin Tubbs, U. S. blacksmith, with a striker, compensation, $660 per annum.

Two other smiths and strikers, at the same, compensation, $1,320 per annum.

P. G. Pollock, teacher of U. S. school, compensation, $750 per annum.

Rev. Mr. Kellam, (Baptist,) do.

BAPTIST MISSIONS.

1st STATION.—On Arkansas, commenced in October, 1829,

by John Davis, a native Muscogee. Regularly organized in October, 1832.

Missionaries.—Rev. Mr. Kellam, Mrs. Kellam, Rev. Mr. Mason, Mrs. Mason. Mr. Kellam is teacher of U. S. school above mentioned.

Church.—Constituted September 9, 1832.

Native Church members,		19	In all 73.
Colored	"	" 50	
White	"	" 4	

2d Station.—On Canadian River, commenced February, 1834.

Missionary.—Rev. John Davis, (native.) Mrs. Davis, (native,) has died.

Books written upon the New System have been introduced among the Creeks to a limited extent, by Mr. Davis, with success, so far as the experiment has been made.

Post Office for all within the Creek country is Fort Gibson.

SEMINOLES.

In the spring of 1836, about four hundred Seminoles emigrated from the east, and settled on the North fork of Canadian River. In October, 1837, they were reduced by sickness nearly one half.

During these awful times of mortality among the Creeks and Seminoles, the dead were frequently deposited in hollow standing or fallen trees, and the opening closed by billets of wood. A hollow standing tree frequently has an opening near the root; through this opening the corpse was inserted, and extended up the hollow of the trunk of the tree, so that it was left standing on the feet. Many abandoned their houses, after having deposited some of their dead in a temporary enclosure of boards above the ground. Guns and other articles of property were often buried with the corpse, according to Indian custom.

Subsequent to the arrival of the four hundred of whom we have spoken, and prior to October, 1838, one thousand six hundred and thirty-three had reached their new homes. Total number of emigrants, two thousand and thirty-three. Of these perhaps not more than one thousand six hundred remain alive.

The Seminoles, as a band, have become merged in the Creek nation. Politically, they are no longer a distinct people, either in regard to location or Government.

SENECAS, &c.

These consist of three bands, viz:—

Senecas, - - - -	200	
Senecas and Shawanoes, - -	211	461
Mohawks, - - - -	50	

The lands of the Senecas proper, adjoin those of the Cherokees on the South, and, adjoining the State of Missouri thirteen miles and thirty chains; extend West to Neosho River.

The lands of the mixed band of Senecas and Shawanoes, extend North, between the State of Missouri and Neosho River, so far as to include 60,000 acres.

Seneca Chiefs.—Comstick, 1st Civil Chief, George Curley Eye, 2d Civil Chief. Captain Good Hunter, 1st War Chief. Seneca Steel, late 2d War Chief, is dead.

Small Cloud Spicer, Head-man. Thomas Brant and Tall Chief, late Head-men, are dead.

Seneca and Shawanoe Chiefs.—Civil John, 1st Civil Chief, Pe-wy-ha, 2d Civil Chief, Skillowa, 3d Civil Chief.

Onondaqua Isaac and Capt. Read, late Head-men, are dead.

Mohawk Chiefs.—Isaac White, late Principal Chief, is dead. George Heron, Chief.

R. A. Calloway, Esq., Sub-agent, compensation, $750 per annum.

One Interpreter, compensation, $300 per annum.

Two blacksmiths and strikers, compensation for each, $840 per annum.

One miller, compensation, $600 per annum.

As a people, they are, in some measure, civilized. Most of them can speak English. All cultivate land for support, and grow potatoes and other garden vegetables, and corn sufficient to support them and their live stock. Their fields are enclosed with rail fences. None reside in villages. They own about eight hundred horses, one thousand two hundred cattle, thirteen yoke of oxen, two hundred hogs, five wagons, and sixty-seven ploughs.

Their dwellings are neat hewed log cabins, erected by themselves. Within them are bedsteads, chairs, and tables, of their own manufacturing.

They own one grist and saw mill, erected at the cost of the United States.

They are generally favorably disposed towards civilization, and evince a desire to improve their condition, except in the matter of education; and latterly a few, especially of the Mohawks, have appeared favorable to schools.

METHODIST MISSION.

The Rev. Mr. Smyth and Mrs. Smyth, missionaries, lately commenced a mission, embracing a school among these people, but the aversion of some of the Indians to the operations, induced Mr. Smyth to remove across the line into the State of Missouri.

OSAGES.

The country of the Osages lies north of the western portion of the Cherokee lands, commencing twenty-five miles west of the State of Missouri, and thence, in a width of fifty miles, extends west as far as the country can be inhabited.

About one-half of the tribe reside on the eastern portion of their lands. The residue are in the Cherokee country, in two villages, on Verdigris River.

The tribe has made scarcely any improvement. Their fields are small, say one acre or less to a family, and enclosed by the insertion of stakes in the earth, to which a line, or two lines, of small poles are fastened horizontally with the bark of trees.

Their huts are constructed by inserting small poles in the ground, the smaller ends of which are bent over the room and united, so as to produce the form of a cone, some eight or nine feet high. On the outside are fastened, either broad pieces of bark, which form a kind of weather-boarding, or mats of flags or bulrushes, sewed together with threads of bark. The fire is placed in the centre, the smoke of which escapes through an aperture in the top. Many of these houses are oblong, and contain two or three fire-places, and a greater number of families. All the Osages live in villages, in which their houses are crowded close together, without order.

Some of their shelters are covered with buffalo or elk skins; and these, as well as those covered with flags, are portable.

Their villages are merely *summer* residences. In winter they change encampments, as the prospects of grazing for their horses suggests.

Within their houses are neither tables, chairs, nor bedsteads, unless we fancy an exception in a platform raised about two feet high, upon stakes set in the earth. This platform extends along the side of the hut, and may serve for a seat, a table, or a bedstead. This, however, is generally dispensed with.

The leggings and mockasins for the feet are seldom worn, ex-

cept in cold weather, or when travelling in the grass. Excepting these, and the temporary garments fastened about the waist, and extending downward, neither the males nor the married females have any covering for the body, except a buffalo skin, or a blanket thrown loosely around them. This robe is their garment by day, and their bed at night.

The younger females usually wear a plain strip of cloth, eight or nine inches broad, resting upon one shoulder, and passing over the breast, and under the opposite arm.

The Osages are not fierce and warlike, as has been generally represented; on the contrary, they are uncommonly servile and manageable.

Whilst the condition of depraved man, unimproved, is pitiable in the extreme, there is something noble to be admired in these pupils of nature.

Game near them is exceedingly scarce. They go upwards of one hundred miles before they find buffalo, and then they are frequently either frighted, or whipped back empty, by their enemies. They suffer much for want of food and raiment, and they *are wretched in the extreme.*

Favorable openings for benevolent efforts for the improvement of their condition, present themselves in several places.

For some time the miseries of the Osages had been augmenting from various causes, until in the latter part of the year 1837, they became insupportable, and difficulties followed, of which the reader has been informed under the head of *Hostilities.* During nearly two years, with the exception of a few weeks, they had not enjoyed the advice or assistance in any manner of an Agent. They were without blacksmith or agriculturalist, with both of which they had once been supplied; and they were destitute of a known friend, either among the red or white people; while they were incapable themselves of devising means for their own relief, or of foreseeing an end of their accumulating woes.

In November, 1837, an account of the deplorable condition of the Osages was communicated to the Department of Indian Affairs, with a prayer that immediate relief be afforded them. The matter received prompt attention by the Commissioner of Indian Affairs, under the direction of the Secretary of War; and when the subject came before Congress, attention to it was equally prompt. A law was passed by which the Department was authorized to offer to such of the Osages as were suffering for want of food, which doubtless included nearly all, the value of their next year's annuity in provisions; and authorizing the fencing and ploughing of land for cultivation, in 1838.

Early efforts were made by the Department of Indian Affairs to carry these humane designs into execution. A Sub-agent was appointed, and directed to repair immediately to the Osages. A special agent was employed to procure men, teams, and utensils, to fence and plough prairie land, and it was hoped that 500 acres of land would soon be inclosed and prepared to receive seed. This latter was a wise measure, calculated to do substantial good, by encouraging industry, by which these poor people could be delivered from the necessity of depredating upon their neighbors.

Thus far the success of these undertakings has not quite equalled the desires which prompted them.

The Osages have so long been in the habit of anticipating their annuities a year before they become due from the Government, that few, if any, suppose they have any right to annuities for any other purposes than that of paying their debts. Therefore, hungry as they were, with wives and children, aged and infirm, they were induced to say that they would not accept of bread and meat instead of money. This choice was, no doubt, prompted by their creditors.

Teams and farming utensils were purchased, sufficient to carry on rapidly, the improvements in farming, but the preliminaries necessarily consumed so much time, that little has been done the past summer. The materials for preparing the fields are still on hand, and it is hoped will be successfully used next year.

In 1833 a field of about seventy acres was made for them by the Government, the fence around which has been destroyed. About two-thirds of this field was ploughed under the late arrangements. About fifteen acres of new prairie land ploughed, and a few acres in a field formerly cultivated by a missionary. No rails for fences, have been made.

The encouragement, though small, given them last spring, so far inspired hope and prompted industry, that the Osages raised more corn than usual, on their own unfenced little patches.

Their late Sub-agent, Doctor E. James, has resigned, and they have been placed in charge of R. A. Caloway, Sub-agent for Quapaws, Senecas, &c. They have no blacksmith, and no person residing with them in the employment of Government, except the interpreter, who is one of their own people.

BAPTIST MISSION

It has been resolved by the Baptist Board of Missions to establish a mission among these suffering people. In 1827 a

young Delaware who had obtained some English education, and who could speak Osage, was hired to aid in compiling a small book in the Osage language, upon the *New System* of writing. He was conducted to the vicinity of the Osage country, with the design of introducing him as a teacher among them, when the difficulties which occurred between them and the neighboring white citizens, as stated in a preceding page, made it necessary to suspend operations, which will be renewed, and it is hoped, followed up with an energy corresponding with the evils which are sought to be remedied. For the promotion of this mission, liberal donations have been made by three ladies in the State of Delaware, long known in the spheres of benevolence.

Chiefs.—Cleremont, Monepushe. Towunmakee, Shobshinga, Nungewashe, Owausaube, Maushauketau, Kiahegetungee, and Black Dog.

QUAPAWS.

The band of Quapaws was originally connected with the Osages. Some years they resided within the Territory of Arkansas. Their lands lie immediately north of the Senecas and Shawanoes; and extend north between the State of Missouri on the east, and Neosho river on the west, so far as to include 96,000 acres.

Their country is south east of, and near to the country of the Osages.

Their habits are somewhat more improved, and their circumstances more comfortable than those of their kindred, the Osages.

About three-fourths of them have erected small log dwellings, with chimnies.* The dwellings of others are of bark. They have rail fences, and all their improvements have been made by themselves. They subsist by industry at home. They probably own 100 head of cattle, and 200 head of hogs. They have two natives who are coopers, one a repairer of guns, and one an assistant blacksmith. Unfortunately for them they settled on the lands of the Senecas and Shawanoes, from which they must soon remove, when they will settle upon their own lands.

* A house of bark, flags, brush, or skins, indicates the original condition of Indians. A dwelling constructed of wood, in the rudest manner, is an improvement. And a chimney to a dwelling is evidence of still further improvement.

A small band of forty or fifty Quapaws live in Texas, about forty miles south of the Choctaw country. About thirty souls have recently emigrated from Texas, and, by permission, have settled among the Choctaws.

Chiefs.—Kaketoh, 1st; Kiahega Teday, 2d; Tishetau Waukonta, 3d.

R. A. Caloway, Esq., Sub-agent,	Comp.	$750	per an.
Pere Peet, (half-breed) Interpreter,	"	300	"
S. B. Bright, agriculturalist,	"	600	"
George Nutting, blacksmith, with a native striker,	"	840	"

They are destitute of religious and literary teachers, and ought to be supplied without delay.

PUTAWATOMIES.

It has happened unfortunately, that in emigrating to the West, the Putawatomie tribe has become divided. About from 1,000 to 1500 have located on the north east side of the Missouri River, about 240 miles from the country designed for the permanent residence of the tribe. They are not within the limits of what is called the Indian Territory. In the autumn of the present year Commissioners were appointed to negotiate with that band for their removal, and their union with the main body of the tribe.

Nothing more was effected by this negotiation than an agreement on the part of those Putawatomies to examine the country assigned them more thoroughly than they had yet done.

About four or five hundred of the tribe have stopped near the Sauks, on the Mississippi, and manifest some inclination to remain there.

The country assigned the Putawatomies lies on the sources of the Osage and Neosho Rivers. It commences sixteen miles and four chains west of the State of Missouri, and in a width of twenty-four miles, extends west two hundred miles.

Having lately arrived in the country, they are in an unsettled condition.

Chiefs.—Topinepee, Principal. Waupenim, Miche Kekaubee, Noshakum, Quaquata, Naswaugee, Magaukwok.

Major A. L. Davis, U. S. Sub-agent,	comp.	$750	per an.
John Jones, temporary Interpreter.	"	300	"

BAPTIST MISSION.

This Mission is a continuation of the Carey Mission in Michigan, the origin of which was in November 1817. Commencement of the present station 1837.

Missionaries.—Mr. Robert Simerwell, Mrs. Simerwell.

Mr. Simerwell has written three small books, upon the new system, which have been printed in Putawatomie. He teaches in the Putawatomie language, by visiting the settlements.

Has also a Sunday school at his house.

METHODIST MISSION.

Commenced in 1838.

Missionaries.—Rev. E. T. Peery, Mrs. Peery.

CATHOLIC MISSION.

Rev. Mr. Petit, and Rev. Mr. ———, Catholics, are in the Putawatomie country, as Missionaries, but have not yet made locations.

Post Office for all among the Putawatomies, is Westport, Jackson County, Missouri.

WEAS AND PIANKASHAS.

These are bands of Miamies. Their country is north of the Putawatomies, adjoins the State of Missouri on the east, the Shawanoes on the north, and Peorias and Kaskaskias on the west. It embraces 160,000 acres.

These people own a few cattle and swine. About one half of their dwellings are constructed of logs, and the other half of bark, in true Indian style. Their fences are made of rails. They cultivate corn and culinary vegetables sufficient for a comfortable supply.

The Piankasha band is less improved than the Wea. The latter have made their fences themselves; for the former, a field of about fifty acres has been made by the United States.

Chiefs.—Swan, Gotokapooh, Bull, Charley.

Major A. L. Davis, Sub-agent.

The term for which they were entitled to a blacksmith has expired, and they now have none.

PRESBYTERIAN MISSION.

Commenced April, 1834, under the management of the Western Foreign Missionary Society, which, in 1837, relinquished it. It continues to be occupied by—

Missionaries.—Mr. Henry Bradley, Mrs. Bradley. All the other Missionaries have left.

Church.—Constituted in 1836.

Native Church members, - 7 } In all 9.
White, " " - 2 }

Post Office, Westport, Jackson County, Missouri.

PEORIAS AND KASKASKIAS.

These are also bands of the Miamies. Their land lies immediately west of the Weas, adjoins the Shawanoes on the north, and the Ottawas on the west. They own 96,000 acres.

The fields which they have made themselves are small, though they are generally enclosed with rail fences. The number of their cattle and swine is greater than those of their neighbors, the Weas. Their dwellings are composed of logs. The condition of these people is improving.

Chiefs.—White Skin, Peoria Jim, Paschal, and Gemasah.

Sub-agent, A. L. Davis.

METHODIST MISSION.

Commenced in 1832.

Missionaries.—Rev. N. M. Talbot, Mrs. Talbot, Mr. Reuben Aldrige.

School.—Fifteen scholars taught in English, and supported by their parents. In Society, forty natives and three whites. In all forty-three.

Many of these people understand the Shawanoe language, and use, in religious exercises, the hymn-book in that language, prepared and printed at the Shawanoe Baptist Mission House.

OTTAWAS.

The first band of Ottawa emigrants received a tract of land, containing 36,000 acres. A band which arrived subsequently, received 40,000 acres, adjoining the first.

Their lands lie immediately west of the Peorias and Kaskaskias, and south of the Shawanoes.

They all live in good log cabins. Have fields enclosed with rail fences, and raise a comfortable supply of corn and garden vegetables, and now have wheat growing. Own cattle and swine. They have purchased a cheap grist mill, worth about $250.

About 5,000 Ottawas remain in Michigan, and are expected, ere long, to join their countrymen in the Indian Territory. No tribe will be placed west of the Ottawas, so that their country may be extended westward as far as circumstances may require.

Chiefs.—Okwunoxe, Kompchau, Wosseoneguet, Waseun, Nekitchewa, Waweeshqua.

Major A. L. Davis, Sub-agent.

BAPTIST MISSION.

Commenced June, 1837.

Missionaries.—Rev. Jotham Meeker, Mrs. Meeker.

School.—Ten scholars in regular attendance, instructed in English, and supported by their parents. Instruction in the Ottawa language has, to some extent, been imparted by visits to the houses of the Indians. A small book in the Ottawa language, upon the *New System*, has been compiled and printed.

Post Office, Westport, Jackson County, Missouri.

SHAWANOES.

Immediately on the north of the Weas and Piankashas, the Peorias and Kaskaskias, and the Ottawas, lies the country of the Shawanoes; extending along the line of the State of Missouri, north twenty-eight miles, to Missouri River, at its junction with Kauzau River; thence up Kauza River to a point, sixty miles on a direct course, to the lands of the Kauzau Indians; thence south on the Kauzau line six miles; thence west, with a width of about nineteen miles, to a north and south line, one hundred and twenty miles west of the State of Missouri.—Their tract embraces 1,600,000 acres.

The Shawanoes reside in the northeastern corner of their country, near the line of Missouri, and near the Kauzau River.

Generally, their dwellings are neat hewed log cabins, erected with their own hands, and within them is a small amount of furniture. Their fields are enclosed with rail fences, and are suffi-

ciently large to yield them corn and culinary vegetables plentifully. They keep cattle and swine, work oxen, and use horses for draught, and own some ploughs, wagons, and carts.

In conformity with treaty stipulations, Government has erected for them a saw and grist mill, the cost of which has been abut $8,000.

The Shawanoes, like many other emigrant tribes, are much scattered. Besides the two bands on Neosho, already mentioned, a band lives on the Trinity River, in Texas, and others in divers places.

Principal Chief, John Perry. Other Chiefs, Black Feather, Sa-mau-kau, Little Fox, Letho, and Black Hoof.

Agent, Richard W. Cummins, entitled Agent for the Northern Indian Agency. Compensation, $1,500 per annum. Agency house near the line of the State of Missouri, seven miles south of the Missouri River.

1st Blacksmith, R. Dunlap,	compensation,	$480	per annum.
Asst. do.	"	240	"
2d Blacksmith, William Donelson,		480	"
Asst. do.	"	240	"

METHODIST MISSION.

Under the patronage of the Mis. Soc. of the M. E. Church.

Originated in 1830.

Missionaries.—Rev. Thomas Johnson, Mrs. Johnson, Mr. Lorenzo Waugh.

School.—Thirty-two scholars, instructed in English. Eleven of them, viz: eight girls and three boys, live in the mission family, and are supported by the mission. The residue of the scholars are furnished one meal a day at the mission house, and are otherwise supported by their parents. Some of the girls have learned to weave; all sew, knit, &c. Three male youths have left the institution, who had learned the cabinet-making business, and become capable of making pretty good furniture. The institution has furnished them with tools, to enable them to set up work-shops for themselves. Other boys are making pleasing improvement in a knowledge of some of the more useful mechanic arts taught at the Mission House.

Natives in Society,	- -	80	In all 86.*
White, "	- -	6	

Religious exercises are sometimes performed in English, interpreted into Shawanoe; and sometimes in Shawanoe. In the

* This statement is made from the report of 1837; none later having been received by the Editor.

latter, Shawanoe hymns, published by the missionaries, are used. A small book in Shawanoe, on religious subjects, is in use.

BAPTIST MISSION.

Under the direction of the Baptist General Mis. Convention.

Missionaries.—Rev. Johnston Lykins, Mrs. Lykins, Rev. D. B. Rollin, Mrs. Rollin, Mr. J. G. Pratt, and Mrs. Pratt.

Native Church members, nine, viz: three Shawanoes, one Ottawa, and five Delawares; and eleven white persons. In all twenty.

At the Shawanoe station is a printing press, under the management of John G. Pratt.

Since the establishment of the printing press, there have been printed, in the Delaware language, three small books; in Shawanoe, three, of a larger size, and part of the gospel by Matthew, for the Baptists, and one for the Methodists; in Putawatomie, four; in Otoe, three, all small. Selections from which have been re-printed for the benefit of the Presbyterian missionaries among the Ioways; in Choctaw, one; in Muscogee, one elementary school book, and the gospel by John; in Osage, one; in Ottawa, one; in Kanzau, one. This last was for the Methodists. And in Wea, one school book for the Presbyterians. A revised harmony of the gospels is now in press, the greater portion of which has been printed for the Baptists.—Also, three numbers of the Annual Register of Indian Affairs, and one number of Periodical Account of Baptist Missions. One of the above, in Shawanoe, has been re-printed, the first edition having been exhausted. Also, a considerable number of hymns have been printed in various Indian languages. Besides which, there is issued from the press, a small monthly periodical, edited by Mr. Lykins, entitled "*Shauwaunowe Kesauthwau,*"—Shawanoe Sun.

In this periodical, such of the Shawanoes as have learned to read in their own language take a deep interest. Some of them have furnished matter for the work from their own pens. On account of ill health, but more particularly on account of the absence of the editor, on business, the publication of the paper was suspended some months. A circumstance much to be regretted. The editor has returned, and its publication has been resumed.

All the above prints are upon the New System of writing Indian, with a slight exception, which occurred in the Wea book.

FRIENDS' (QUAKER) MISSION.

Commenced June, 1837. This is a continuation of a mission commenced many years since in the State of Ohio.

Missionaries.—Moses Pearson, Mrs. Pearson.

School.—Seventeen scholars, instructed in English, fed and clothed by the mission. Attendance not regular.

Post Office for all connected with the Shawanoes, is Westport, Jackson County, Missouri.

DELAWARES.

The lands of the Delawares lie north of the Shawanoes, and in the forks of the Kauzau and Missouri Rivers, extending up the former to the Kauzau lands; thence north 24 miles to the N. E. corner of the Kauzau survey. It extends up the Missouri River to Cantonement Leavenworth, a distance of about 23 miles on a direct course; thence with a line westward to a point 10 miles north of the N. E. corner of the Kauzau lands; and then in a slip only 10 miles wide, it extends west along the northern boundary of the Kauzaus, to the distance of 208 miles from the State of Missouri.

The Delawares reside on the eastern portion of their country, not far from the junction of the Missouri and Kauzau Rivers. They generally occupy good hewed log cabins, and have some furniture within them. They enclose their fields with rail fences; keep cattle and hogs, apply horses to draught, and use oxen and ploughs. They cultivate corn and garden vegetables sufficient for their use, and have commenced the culture of wheat. They own a grist and saw-mill, erected by the United States.

Some of the Delawares yet remain in the Lake country in the north. A few are in Texas; and a band of between 50 and 100 souls reside on the Choctaw lands on Red River, about 120 miles west of the State of Arkansas. These latter have acquired a knowledge of the languages of the Camanches, Kiaways, Pawnees, and other tribes to the Southwest, and are frequently employed as interpreters by traders from the Indian Territory.

Principal Chiefs.—Nah-ko-mund, Catch-him, Non-on-da-gon.

Maj. R. W. Cummins, Agent.

A blacksmith and assistant,	compensation	$720	per. an.
A miller	"	500	" "

METHODIST MISSION.

Commenced in 1831.

Missionaries.—Rev. L. B. Stateler, Mrs. Stateler, Rev. Abraham Millice. Rev. Mr. Peery and Rev. Mr. Ellefrit, resigned.

School.—Fourteen scholars, twelve of whom are supported by the Mission, and board at the Mission house; and to the other two is given one meal a day.

Natives in society, 75
Whites, 2
} In all 77.

BAPTIST MISSION.

Commenced in 1832. Under the superintendence of Rev. J. Lykins, of the Shawanoe mission.

School.—Mr. I. D. Blanchard and Mrs. Blanchard, teachers. Ten scholars instructed in English. Three of them are fed and clothed at the expense of the Mission, and the residue by their parents. Two of the latter reside in the Mission family.

Mr. Blanchard has also taught about 50 Delawares, chiefly adults, to read their own language. Has compiled and had printed three small books, embracing some hymns, and is revising a Harmony of the Gospels, which is nearly out of press; all upon the New System. The above prints he has introduced among his people, with good success.

Post Office for all among the Delawares, Westport, Jackson County, Missouri.

UNITED BRETHREN'S (MORAVIAN) MISSION.

Commenced in 1837.

Missionary.—Rev. Jesse Vaughler.

KAUZAUS.*

The country of this tribe lies on the Kauzau River, commencing 60 miles west of the State of Missouri; thence in a width of 30 miles, it extends west as far as the country can be inhabited.

About 1000 of them live on the south side of Kauzau River, six miles west of the eastern boundary of their country. About 150 on the north side, and about 600 also on the north side, about 25 miles west.

* Different persons have, at various times, written the name of this tribe differently, as suited the fancy of each. We have chosen to adhere to the pronunciation of the natives themselves, which is Kau-zau.

Their language, habits, and condition in life, are, in effect, the same as those of the Osages. In matters of peace and war, the interests of the two tribes are blended; and they are virtually one people.

Like the Osages, the Kauzaus are ignorant, poor, and wretched in the extreme; and are as uncommonly servile, and easily controlled by white men who mingle with them. Though we are happy to be able to state that civilization and improvement have commenced among them.

Almost all live in villages, where their huts are crowded closely, without order in their arrangement. Besides their houses of bark, and of flags, constructed like those of the Osages, they have a few of earth. These are circular, and in form of a cone, the wall of which is about two feet in thickness, and is sustained by wooden pillars within. Like their other huts, they have no floor except the earth. The fire is in the centre, and the smoke escapes directly above. The door is low and narrow, so that in entering, a person must half crawl. The door, as in their other huts, is closed by a skin of some animal suspended therein.

Their patches of corn are chiefly without enclosures, and cultivated with the hoe. Besides the small fields prepared by themselves, they cultivate about 300 acres of land fenced and ploughed by the Government, two years ago. The two principal chiefs occupy log dwellings, erected for them by the Government, some years since.

A few have been induced by their missionary to quit the villages, and to make separate settlements, and to erect log dwellings, &c. The natives own four yokes of oxen and one wagon. These have been furnished by the Government. They own a very few hogs, and no stock cattle.

Principal Chiefs.—1st Nam-pa-war-rah, (Fury.) 2d Kia-he-ga-wa-ta-in-ga, (Reckless-Chief.) 3d Kia-he-ga Wah-cha-ha, (Hard-Chief.) 4th Me-chu-shing-a, (Little White Bear.)

Maj. R. W. Cummins, Agent.

Cleremont Lessert, interpreter,	Compensation	$300	per an.
N. A. Warren, blacksmith,	"	480	" "
Wm. Pichalker, (native) striker,	"	240	" "
James Hays, farmer,	"	600	" "

METHODIST MISSION.

Undertaken in 1835.

Missionaries.—Rev. Wm. Johnson, Mrs. Johnson.

School.—Three natives live in the Mission family, for the purpose of receiving instruction. Instruction in their own lan-

guage is also imparted, as occasions admit. A small book, in the Kauzau language, upon the New System, has been published and brought into use.

KICKAPOOS.

The country of the Kickapoos lies north of the Delawares, extending up Missouri River to a point 30 miles direct; thence westward, about 45 miles; and thence south 20 miles, to the Delaware line. Including 768,000 acres.

They live on the southeastern extremity of their lands, near Cantonment Leavenworth.

In regard to civilization, their condition is similar to that of the Peorias.

They have commenced a promising career of improvement. The amount of grain raised the last year exceeded that of any preceding. Several of them had more than enough for their own use. Sales were made of from $10 to $100 worth. They own cattle and hogs; their stock of which have recently been increased by the fulfilment of a treaty stipulation of the United States, by which they received 340 cattle, and about $700 worth of stock hogs. They have about 30 yokes of oxen; 14 yokes of these they have lately purchased, chiefly with the proceeds of their farms.

They own a saw and grist-mill, erected by the United States. These are in poor condition.

Nearly half of the Kickapoos are unsettled, and scattered in divers places. Some in Texas, and among the Southern tribes. These rovers are in bad credit.

Chiefs.—Pos-sa-che-haw, Ken-u-kuk.

Agent.—R. W. Cummins.

Mr. Potter, blacksmith, Compensation $480 per an.
Charles Fish, (Shawanoe) striker, " 240 " "
T. B. Markham, miller, employed by the Indians.

METHODIST MISSION.

Commenced in 1833.

Missionaries.—Rev. J. C. Berryman, Mrs. Berryman, Rev. David Kinnear. The latter is U. States school teacher. Compensation $480.

Natives in society, 161 } In all 164.
Whites, 3 }

Post Office, Fort Leavenworth, Ind. Ter.

SAUKS.

The country of the Sauks contain 128,000 acres, adjoining the northern boundary of the Kickapoos, and bounded by the Missouri River on the northeast.

They are but little improved. According to treaty stipulations, they have had some improvements in houses and fields made for them by the United States, and are entitled to more. Some live stock furnished them, and more will be given them hereafter. Having but recently settled in their country, little has yet been done for their comfort, either by themselves or by the Government.

The main body of the Sauks, usually denominated the Sauks and Foxes, estimated at 6,400 souls, reside in the Ioway Territory, on the waters of the Mississippi. It is expected that they will, ere long, unite with the band already here. Unappropriated lands adjoin these, on which the whole can be accommodated.

Principal Chief.—Moless.

Maj. John Dougherty, Agent.	Comp.	$1500	per an.
A blacksmith,	"	500	" "
A farmer,	"	600	" "

Post Office, Liberty, Clay County, Mo.

IOWAYS.

The country of the Ioways contains 128,000 acres, adjoining the northern boundaries of the Sauks, with the Missouri River on the northeast, and the Great Nemaha River on the north.

Their condition is similar to that of the Sauks. The aid which they have received, and are to receive from the Government about the same in proportion to numbers. The villages of the Sauks and Ioways are within two miles of each other.

Chiefs.—White Cloud, Nocheninga, Congee, Wautanaungquokoke, Watchamonga.

Maj. John Dougherty, Agent.

Jeffrey (colored man) interpreter,	Comp.	$300	per an.
A blacksmith,	"	500	" "
Mr. Wm. Duncan, farmer,	"	600	" "
Mr. Aurey Ballard, teacher of U. S. school,		500	" "

PRESBYTERIAN MISSION.

Commenced in 1837, by transfer from the northeast side of the Missouri, where it had been in operation a few years.

Missionaries.—Rev. William Hamilton, Mrs. Hamilton, Mr. Aurey Ballard, U. States school teacher, as above stated; Mrs. Ballard, Mr. Irwin, Mrs. Irwin, teachers.

School.—The school has not yet gone fully into operation. Mr. and Mrs. Ballard support, out of their own funds, six Indian children in their own family, to whom they impart instruction. Instruction has also been imparted by visits to the Indians; and among the learners, six or eight youths have made tolerable proficiency.

On these visits a few have been taught in the Ioway language. The Otoe and Ioway languages are nearly the same. An edition of a small book, published in the former language, by Mr. Merrill, is in use among the Ioways at this Mission.

Post Office, Liberty, Jackson County, Missouri.

OTOES.

This tribe claims a portion of land in the fork between Missouri and Platte Rivers. But their country is understood to extend southward from the Platte River, down Missouri to Little Nemaha River, a distance of about 40 miles; thence their southern boundary extends westward up Little Nehama to its source; and thence due west. Their western and northern boundaries are not particularly defined. Their southern boundary is about 25 miles north of the Ioway lands.

By treaty, such of their tribe as are related to the whites, have an interest in a tract adjoining the Missouri River, and extending from the Little Nemaha to the Great Nemaha, a distance of about twenty-eight miles, and ten miles wide. No Indians reside on this tract.

The condition of these people is similar to that of the Osages and Kauzaus. They take the buffalo with less difficulty than the former, and consequently suffer less with hunger.

Their villages are on both banks of the Great Platte River, about eight miles west of the Missouri. Most of their houses are made of earth, according to the description given of earthen houses among the Kauzaus. The United States Government has fenced and ploughed for them 130 acres of land. In 1838, they cultivated about 300 acres of corn, which is 100 acres

more than they cultivated the preceding year. They own six ploughs, furnished by the Government. These they kept pretty constantly in use during the cropping season, most commonly by the chiefs and principal men.—The man would hold the plough, and his wife, or one of his children, lead the horse. This was their second year's effort at ploughing. The Missouri tribe of Indians is merged in that of the Otoes.

Chiefs.—1st. Shokapee, (Big Kauzau,) Meeh-hohungee, (Big Girl,) Wauronesaw, (a Surrounder) Ietan, the late principal chief, has been murdered. Missouri Chief Hajekathake, (Osage Killer.)

Major John Dougherty, Agent.

M. Dorion, interpreter,	Compensation	$300	per an.
S. Gilmore, blacksmith, with an asst.	"	720	"
Agriculturalists, J. L. Dougherty,	"	600	"
James Case,	"	600	"
Rev. Moses Merrill, U. S. school teacher,	"	500	"

BAPTIST MISSION.

Commenced October, 1838.

Missionaries.—Rev. Moses Merrill, United States school teacher, as stated above, Mrs. Merrill.

School.—The Otoes are absent from their villages hunting more than half of the year. In consequence of which regular attendance to instruction cannot be secured. Very little has been done in imparting instruction in English; 36 scholars attend during the season that they are about their villages, to receive instruction in the Otoe language. These are chiefly young men, and most of them belonging to influential families. About half of these read, and unite in singing hymns. Boarding in part is furnished them by Mr. Merrill, out of his own funds.

Much of Mr. Merrill's time is taken up in administering to the sick, in compliance with the pressing requests of the Otoes, and in encouraging industry among them.

Post Office for all connected with this tribe is, Fort Leavenworth, Indian Territory.

OMAHAS.

The country of the Omahas adjoins the Platte River on the south, and the Missouri River on the northeast; their northern and western boundaries are indefinite.

They have made a village on the southwest bank of Mis-

souri, at a place chosen for them by the Government, about 120 miles above the Otoe village. There they have built houses of earth, similar to those of the Otoes.

Their condition is, in all respects, similar to that of the Otoes, who are their friends and allies.

Principal Chief.—Big Elk.

Agent.—J. Dougherty.

Blacksmith.—Compensation, $480 per annum.

Asst. " " 240 "

The United States school, which had been undertaken, has been discontinued.

Causes, unknown to us, have induced the smith to leave the Omaha country, and locate on the bank of the Missouri, eight or ten miles above the Great Platte.

BAPTIST MISSION.

Commenced in 1837, with Rev. Chandler Curtis, United States school teacher, as stated above, and Mrs. Curtis, has been discontinued, and the Mission buildings left unoccupied.

PAWNEES.

The country of the Pawnees is westward of the Otoes and Omahas. Their boundaries are not definite. Their villages are chiefly on the Great Platte, and its waters.

In their habits and condition they are further removed from those of civilized man than any tribe which we have noticed. Some of their huts are of earth, like those spoken of among the Kauzaus.

Agent.—John Dougherty.

Blacksmith.—Charles C. Rentz; comp. $480 per annum.

Hitherto the Pawnee smith has been located at the Otoe Agency.

BAPTIST MISSION.

The mission to the Otoes, which at first embraced the Omahas, was undertaken with reference to the Pawnees also; and this design is still maintained.

PRESBYTERIAN MISSION.

Under the direction of the American Board For. Miss.

Begun in 1834.

Missionaries.—Mr. Allis, Mrs. Allis, Rev. John Dunbar, Mrs. Dunbar. These have not yet formed a permanent settlement among the Pawnees. They reside on the Missouri, say ten miles above the Great Platte.

Doctor Benedict Saturlee, who had been connected with this mission, is dead. In the spring of 1837, he went on a journey of some hundreds of miles to one of the remoter tribes. As he was returning in the month of April, with two Pawnees as travelling companions, a season of greater cold and deeper snow occurred than is usual at that period. The horses of our travellers failed; their own provisions also failed. They were in a place where the Indians feared to lie by on account of enemies, had there been no other objection. They resolved to abandon their horses, and go home on foot. Doctor Saturlee, for reasons unknown, declined the adoption of that course. He was left behind, with his horse, in the bleak prairies, and never more seen. A company of trappers returning from the Rocky Mountains, a few months afterwards, discovered his gun, and some other articles on the prairie, by which it appeared that he had not been killed by a foe, but had perished with hunger and cold, though his body was not found.

PUNCAHS.

The Puncah is a small band, originally from the Omaha tribe, on the Missouri, in the northern extremity of the country spoken of as the Indian Territory. Their circumstances are similar to those of the Pawnees. They have no missionaries.

OTHER BAPTIST MISSIONARIES.

The author of this publication, and his wife, have been missionaries to the Indians ever since the year 1817. In August, 1828, they removed from among the tribes around Lake Michigan, to what is now termed the Indian Territory. Their circumstances differ from those of other missionaries, inasmuch as their labors have not been located to a particular tribe, especially since they left the tribes of the North; but they have extended their labors to places and matters generally; and they support

themselves without cost to the Missionary Convention. Their Post Office is Westport, Jackson County, Mo.

MISSIONARIES IN GENERAL.

Excepting the missionaries noticed in the last article, and a few who have received appointments from Government as school teachers, all others, of every denomination of Christians, are supported by the societies which patronize them severally; but they receive no more than a bare support. The amount allowed varies according to the expensiveness of living at each station, and is fixed by the missionary societies, so as barely to cover the necessary current expenditures of the several missionaries. None of them, therefore, receive any compensation which they can lay up as their own personal property. By this means the voluntary surrender of the missionary to labors of benevolence for the benefit of the Indians, places him beyond the influence of temptation to acquire property. He does not receive even a promise of support for his family, should they out-live him; but he trusts all to Providence.

In the action of Government, missionaries are recognised as being in its service, and, like Agents, Sub-agents, and others authorized to reside in the Indian country, enjoy its protection. Should a missionary be convicted of a violation of the laws regulating intercourse with the Indian tribes, Government would expel him; but this circumstance would not be an obstacle to prevent the occupying of the station by an approved missionary.

By a regulation in the Department of Indian Affairs, missionaries are required to report to the United States Agent within whose agency they are, their establishments, and their operations, so far as schools are concerned; stating the cost of their buildings, their location, the names of the teachers, the number of scholars, their success, &c.

Rev. Johnston Lykins exercises a general agency, extending to the various tribes within the Territory, according to instructions given him from time to time, by the Baptist Board of Missions; and is duly authorized to fulfil this trust by authority from the proper officer of Government.

Rev. Thomas Johnson is superintendent of all the missionary stations of the Missionary Society of the Methodist Episcopal Church, north of the Cherokees.

Rev. Mr. Harral is superintendent of the Methodist stations among the Cherokees and Choctaws. Post Office, Vineyard, Washington County, Arkansas.

Missionary Societies are voluntary associations, composed of members of the several Christian Churches in the United States, which have embarked in the cause of missions.

The office of the American Board of Commissioners for Foreign Missions, is in Boston, Mass. Secretaries, Rev. Rufus Anderson, and Rev. David Green.

The office of the Board of Managers of the Baptist General Missionary Convention, is also in Boston, Massachusetts. Corresponding Secretary, Rev. Lucius Bolles, D. D. Treasurer, Hon. Heman Lincoln.

The office of the Western Foreign Missionary Society, is in New-York. Corresponding Secretary, Walter Lowrie, Esq.

The office of the Missionary Society of the Methodist Episcopal Church, is in New-York. Corresponding Secretary, Rev. N. Bangs, D. D. The immediate management of Indian missions, is by "The Mission Committee of the Conference," in connection with the President of the Conference.

WANT OF MISSIONARIES.

In twelve or eighteen months, the increase of missionaries, including those of all denominations, to wit: Presbyterians, Methodists, Baptists, Quakers, United Brethren, (Moravians,) and Catholics, equals about 11½ per cent. The increase of the Indian population within the Indian Territory, during the same length of time, has been about 37¾ per cent. So far, therefore, as the wants of the Indians can be inferred from numbers, their wants have increased about three times as fast as the means of relieving them.

The last number of the Register showed a lamentable want of missionaries. Instead of improvement, or even keeping things as they then were, we have allowed them to become three-fold worse. Let those who profess to be the disciples of the Benevolent Saviour of man, prepare to settle the fearful account!!

TEMPERANCE SOCIETIES.

Within the Indian Territory are three Temperance Societies. The Fort Towson Temperance Society was organized in 1836. On the 1st January, 1838, its members were 6 officers of the garrison, 38 privates, and 3 citizens. The female branch of the Society numbered 14. In all 61.

The Cherokee Temperance Society was organized in 1836.

It embraces nearly 300 members. Its President and four of its Vice-Presidents are Cherokees.

The Otoe Temperance Society was formed in 1836. At our latest advices it embraced 36 Otoes, besides the white members.

All of the above Societies are constituted upon the plan of entire abstinence from intoxicating liquors.

Provisions of the Government of the United States, for the Education of the Indians within the Indian Territory, and for their improvement in civilization generally.

Besides the annual appropriation of $10,000 for the purposes of education, a portion of which is applied within the Indian Territory, and besides the schools which receive support from Government already mentioned, the following provisions have been made, viz: for the

KAUZAUS.

By treaty of 1825, thirty-six sections of *good* land were to be selected and sold, and the proceeds applied to the education of Kauzau children *within* their country.

The number of acres was 23,040. The value of which, at the minimum price of Government land, would be $28,800.

The cost of feeding, clothing, lodging, and instructing an Indian youth, if applied in conjunction with benevolent institutions, within the Indian country, may be kept within $50 per annum. At this rate, the proceeds of the Kauzau lands, had they been sold, as above calculated, would keep fifty children in school eleven years. Should the scholars be supported by their parents, the number which might be educated with the sum just stated, would be quadruple the above. A school-house, books, and teacher, for 40 scholars, could be furnished for $500 per annum. At this rate, their education fund, to wit, $28,800, would keep 200 children in school eleven years.

These lands have been selected; but unfortunately, the selection was not made by examination of the country, but upon the plats. The consequence is, that more than half the land is of little value.

The State of Missouri was allowed seminary lands, in the same district of country. The claims of the Kauzaus were entitled to precedence. Missouri fixed the minimum price of her

lands at two dollars per acre, and it was not until the greater part was sold, that the price was reduced to $1 25 per acre.

Had the Kauzau lands been selected according to the provisions of the treaty, not an acre would have remained until this time unsold, and it could have been sold for two dollars per acre, which would have amounted to the sum of $46,080.

The difference between this sum and the calculation at $1 25 per acre is $17,280. This latter sum has been lost to this education fund. It would have kept 31 Kauzau children in school more than 11 years; and, if the youths had been supported by their parents, it would have kept 124 children in school the same length of time.

But the loss will more than double this calculation. The amount of Kauzau lands which have been sold is about 8000 acres, which would leave a balance unsold of 14,040 acres. This unsold land is of little value, and will scarcely sell for any thing. The loss to the Kauzaus has, therefore, been very great.

The proceeds of the sales which have been made of Kauzau lands amount to about $11,250—which sum has not yet been applied.

By the same treaty of 1825, provision was made for the application of $600 per annum, to aid them in agriculture.

OSAGES.

The treaty of 1825 provides "that the President of the United States shall employ such persons to aid the Osages in their agricultural pursuits as to him may seem expedient."

Under this provision, the sum of $1,200 a year, with the exception of a few years, has been expended by the Government. This has been done without rendering any substantial benefit to the tribe.

If the annuity of $1,200 per annum were expended in fencing and ploughing land, it would prepare for seed two fields of 75 acres each, or 150 acres each year, until they should need no more.

The same treaty of 1825 required that 54 sections of land be laid off under the direction of the President of the United States, and sold, and the proceeds applied to the support of schools for the education of the Osage children. The number of acres is 34,560.

Early in the present year, (1838,) the Department of Indian Affairs made an arrangement with the Osages, in which it was agreed that the latter should be paid at the rate of $2 an acre. This commutation has secured to the Osage tribe $69,120 for education purposes.

This sum, if applied according to our calculations for the Kauzaus, would support and instruct in school 100 children more than 13 years and a half. Should the children be supported by their parents, the above sum would afford instruction to 400 children thirteen and a half years.

DELAWARES.

The treaty with the Delawares of September, 1829, provides that 36 sections of the *best* land within the district which was at that time ceded to the United States, be selected and sold, and the proceeds applied to the support of schools for the education of Delaware children.

Within the current year (1838) the Delawares have agreed to a commutation of $2 per acre, which secures to them for the purposes of education the sum of $46,000.

According to our calculations for the Kauzaus, this sum would feed, clothe, and educate 100 youths 9 years, or if supported by their parents, it would keep 400 children in school 9 years.

PUTAWATOMIES.

By the treaty of 1833, the Putawatomies are allowed the sum of $70,000, "for purposes of education, and the encouragement of the domestic arts." They desire that, for the present, only the interest of this sum be expended. The interest of $70,000, at five per cent. per annum would be $3,500 a year. This would keep at a mission school in the Indian country, 70 Indian youths; or if the children should be fed and clothed by their parents, it would afford instruction to 280, kept perpetually in school.

Also, in the same treaty, is provided the sum of "$150,000 to be applied to the erection of mills, farm houses, Indian houses, and blacksmiths' shops; to agricultural improvements, to the purchase of agricultural implements, and [live] stock; and for the support of such physicians, millers, farmers, blacksmiths, and other mechanics, as the President of the United States shall think proper to appoint."

KICKAPOOS.

The treaty of October 24, 1832, provides that the United States shall pay $500 per annum, for ten successive years, for the support of a school, purchase of books, &c., for the benefit of the Kickapoo tribe, upon their own lands.

The school house and teacher which have been furnished them, have been in conformity with this stipulation.

The same treaty provides $4,000 for labor and improvements on the Kickapoo lands. If the sum of $4,000 should be applied in fencing and ploughing prairie land, it would prepare for receiving seed twelve fields, of forty acres each. But it is probable that, for the Kickapoos, it would be desirable to make some fields in wood lands, where the cost of preparing them would be greater than in prairie.

OTOES.

The treaty of 1830, secures to this tribe agricultural implements, to the amount of $500 annually, until the year 1840. The treaty of September, 1833, continues this annuity of $500 ten years longer, to be paid in the same articles.

The treaty of 1830, provides for a blacksmith, and an assistant blacksmith, for the term of ten years, and longer, if the President of the United States shall think proper. The smiths have been employed, and are at work for them.

The treaty of 1833, stipulates that a flouring mill, to operate by horse power, shall be erected for the benefit of the tribe.

Also, the value of $1,000, in live stock, will be given them; but it will remain so far under the control of the proper officers of Government, that the Otoes will not be allowed improvidently to waste it.

Two farmers are to reside in their country, to assist them, five years, and longer, by the direction of the President of the United States. These two farmers could fence and plough fifty acres of land each year, and thus furnish them with two hundred and fifty acres of land ready for seed, and enclosed in fields of convenient dimensions.

The two farmers have been employed, and have already fenced and ploughed one hundred and thirty acres of prairie land for them.

The treaty of July, 1830, secures to sundry tribes mentioned therein, $3,000 annually, for the term of ten years, for the education of their children. Of this sum, the Otoes are entitled to $500 yearly.

In the treaty of 1833, an additional annuity of $500 is provided for education, for the term of five years, or longer. While these annuities for education continue, they would support, in a boarding school, twenty Indian youths, or they would furnish instruction to eighty, who were fed and clothed by their parents.

OMAHAS.

The treaty of July, 1830, provides that an annuity of $500 shall be paid to the Omahas, in agricultural implements, for ten successive years, and longer, if the President of the United States shall think proper.

Also, a blacksmith, and the necessary tools, shall be furnished them the same length of time.

A treaty has been held with this tribe, by which their claims to a tract of country which has lately been attached to the State of Missouri have been extinguished. This treaty provides for fencing and ploughing one hundred acres of land.

The sum of $500, for the term of ten years, is to be applied to the education of their children. This sum would keep, in a boarding school, in the Omaha country, ten children, during the continuance of the allowance, or forty youths the same length of time, should they be supported by their parents.

PAWNEES.

The treaty of October, 1833, stipulates that the United States shall pay to the Pawnees, annually, for five years, $2,000 worth of agricultural implements, and this annuity is to be continued longer than five years, if the President deem it expedient.

Also, the value of $1,000, in oxen and other live stock, is to be delivered to the tribe, whenever the President of the United States shall believe that they are prepared to profit by them.—This stock, after being taken into the tribe, is to be placed in charge of the proper authorities of the United States, to prevent the Indians from prematurely destroying it, through improvidence. This is an excellent arrangement. The live stock which was paid to the Osages and the Kauzaus, was a disadvantage to them instead of a benefit. Their cultivated grounds were not enclosed with fences, and consequently they could not keep cattle and swine. In addition to this, their habitual improvidence was such, that they had not patience to wait for future advantages from stock. The stock was immediately consumed for food, and only served to indulge them awhile in indolence.

Further, a sum not exceeding $2,000 per annum, for ten years, is to be expended in support of two smitheries, with two blacksmiths in each, together with iron, steel, &c.

Four grist-mills are to be erected for them, to operate by horse power.

Four farmers are to be provided for them, for the term of five

years. The country of the Pawnees being more remote from white settlements than that of the Osages, and others, the cost of enclosing and ploughing land would be increased. But if Government should thus employ their farmers, one hundred acres each year could conveniently be prepared for seed. This would give them five hundred acres of cultivated land, enclosed with fences.

The sum of $1,000 a year, for ten years, is to be allowed for the establishment of schools. This sum will support, in school, twenty children during the ten years; or if they should be supported by their parents, eighty children could be kept in school the same length of time.

CHEROKEES.

It is stipulated in the treaty of the 6th May, 1823, that "the United States will pay $2,000 annually, to the Cherokees, for ten years, to be expended under the direction of the President of the United States, in the education of their children *in their own country*, in letters and the mechanic arts. Also, $1,000, towards the purchase of a printing press and types."

By the treaty of December 29, 1835, the sum of $150,000 is provided for the support of common schools, and such a literary institution of a higher order, as may be established in the Indian country. The above sum is to be added to an education fund of $50,000, which previously existed, making the sum of $200,000, which is to remain a permanent school fund, only the interest of which shall be consumed. The application of this money will be directed by the Cherokee nation, under the supervision of the President of the United States. The interest of this fund, at five per cent., would be $10,000 per annum. This would keep in a boarding school two hundred children; or eight hundred could be kept in school, if supported by their parents.

CREEKS.

The treaty with the Creeks, of March 24, 1832, stipulates that "$3,000, to be expended as the President may direct, shall be allowed, for the term of twenty years, for teaching their children."

At a treaty on Arkansas, February 14, 1833, it was stipulated that $1,000 annually, during the pleasure of the President and Congress, should be applied, under the direction of the former, to the purposes of education.

These two annuities, amounting to $4,000, would support eighty scholars in a boarding school, or would instruct constantly three hundred and twenty scholars, who should be supported by their parents.

CHOCTAWS.

The treaty of September, 1830, provides for keeping forty Choctaw youths at school, under the direction of the President of the United States, twenty years. Also, the sum of $2,500 is to be applied to the support of three teachers of schools for the Choctaws, twenty years.

There is also an unexpended balance of former annuities, amounting to about $25,000, which is to be applied to the support of schools at twelve different places, at each of which a school house has been erected by the United States, and paid for out of this fund.

Also, by the treaty of 1825, they are entitled to an annuity of $6,000, for the support of schools within the Choctaw nation.

SAUKS.

Of an annuity provided for sundry tribes by the treaty of Prairie Du Chien, of 1830, the Sauks are entitled to $500 a year, for purposes of education.

By treaty of September, 1836, they are entitled to a schoolmaster, a farmer, and blacksmith, as long as the President of the United States may deem proper. They are to have three comfortable houses erected for them, and two hundred acres of prairie land fenced and ploughed; to be furnished such agricultural implements as may be necessary, for five years; one ferry boat, two hundred and five head of cattle, one hundred stock hogs, and a flouring mill. They have, therefore, the means of supporting two schools among them.

IOWAYS.

The Ioways are entitled to an annuity of $500, for purposes of education, by virtue of the treaty of Prairie Du Chien, of 1830. Also, a blacksmith, and instruments for agricultural purposes, to the amount of six hundred dollars.

By the treaty of September, 1836, it is stipulated that five comfortable houses shall be erected for them. Two hundred acres of prairie land shall be fenced and ploughed. They shall be furnished with a farmer, blacksmith, and schoolmaster, as long as the President of the United States may deem proper. They shall be furnished with such agricultural implements as may be necessary, for five years; one ferry-boat, two hundred and five

head of cattle, one hundred stock hogs, and a flouring mill.—These may, therefore, have two schools among them.

CHICKASAWS.

The treaty of the 24th May, 1834, provides that $3,000 annually, for fifteen years, shall be applied, under the direction of the Secretary of War, for purposes of education.

By the peculiar manner by which they ceded their country east of the Mississippi to the United States, the Chickasaws have become very wealthy. They have a large fund applicable to various objects of civilization, including education. Of this fund, the sum of $10,000 has been made available, for the present, for purposes of education.

MILITARY POSTS,

Within the Indian Territory.

The United States' troops change places so frequently that little can be reported with certainty respecting the stations of particular persons. We are politely favored, by gentlemen of the Army, with statements in detail of the number of companies, names of officers, &c., at the different garrisons, but frequently before our account comes before the public, these troops have given place to others.

A new fort is being erected on the ground on which Fort Smith formerly stood, on the south bank of the Arkansas River, immediately on the line between the State of Arkansas and the Choctaws.

Also a fort has been commenced within the Cherokee country, about 40 or 50 miles north of Arkansas River, and not far from the State of Arkansas.

The necessity, at present, for some military posts within the Indian Territory, cannot be doubted, and that the number should be small, is equally plain. The organization of the Territory will secure peace on our border by means more pleasant than that of a suspended rod; and it should be a rule, from which there ought to be no departure, to throw no more white men into the country of the Indians than the circumstances of the latter positively require.

The inhabitants of the Indian Territory having a vast uninhabited prairie of four or five hundred miles, on their west and north, have nothing to fear from inroads of remote tribes from these quarters. On the southwest access is less difficult, and in

that quarter a pretty constant intercourse has already been established between emigrant and remote tribes. It will, therefore, probably be deemed expedient to establish a military post upon that frontier of the Indian Territory, on the north bank of Red River, say 100 miles above Fort Towson.

FORT TOWSON.

In about north latitude 34°, and west longitude from Washington 19°. It is within the Choctaw country, six miles north of Red River, and six miles east of the Kiamishi River, about 50 miles west of the eastern boundary of the Choctaws; 238 miles from Little Rock, Arkansas State; 280 miles from Natchitoches, La.; and 120 miles from Fort Smith, on the Arkansas River.

The erection of the Fort, at present occupied, was begun in the autumn of 1831. The situation is pleasant, the water is good, and the place is esteemed healthy.

Lieut. Col. J. H. Vose, commanding. Recently the post was garrisoned by four companies of the 3d Infantry.

FORT GIBSON.

Fort Gibson is on the east bank of Neosho River, two miles north of Arkansas River, and two and a half miles below the junction of Arkansas and Verdigris Rivers. It is within the country of the Cherokees, and about 43 miles west of their Eastern boundary; about 55 miles on a direct course from Fort Smith, and about 140 miles north of Fort Towson.

It was established in 1823, by removal from Fort Smith.

Fort Gibson, or the mouth of Verdigris River, may be considered the head of steamboat navigation.

General M. Arbuckle, commanding. Both Infantry and Dragoons are stationed at this post.

FORT LEAVENWORTH.

Fort Leavenworth is on the S. W. bank of Missouri River, 25 miles above the mouth of Kauzau River. It was established in 1827. The post is head-quarters of the United States Dragoons. Six companies are stationed there; Col. R. W. Mason, commanding.

FORT COFFEE.

Fort Coffee is on the south bank of Arkansas, above Fort Smith, about 12 miles west of the State of Arkansas. It was established in 1825.

Fort Smith is unoccupied.

TRADING POSTS.

The number of white traders has greatly increased within a twelve month. Many of these establishments are transient. This business is so fluctuating, that its condition, and the places at which it is carried on, cannot be stated with accuracy.

AFFINITY OF LANGUAGES.

Chickasaw and Choctaw are dialects of one language.

Putawatomies, Ottawas and Chippewas speak the same language.

The language spoken by the Osages, Quapaws and Kauzaus is the same. That of the Otoes and Iowas is the same; and between these and the Osage, Quapaw, Kauzau, Omaha, Puncah, and Winnebago languages, there is a near affinity.

Weas, Piankashas, Peorias, Kaskaskias, and Miamies, severally speak dialects of the same language.

There is a near resemblance between the Pawnee and Arickara languages.

NAMES OF TRIBES.

Choctaw,	is properly pronounced	Chŏh′tau.
Cherokee,	"	Chĕl′o-kee.
Muscogee, (Creek,)	"	Mŭs-kógee.*
Shawanoe,	"	Shaw′-aw-nó.†
Wea,	"	Wee′au.
Ottawa,	"	Ottaú-wau.
Delaware,	"	Lĕn-nŏp′-pe.
Putawatomie,	"	Put-a′-wŏt-o-me.‡
Osage,	"	Wŏs-sŏsh′-e.
Kauzau,	"	Kau′-zau.
Omaha,	"	Omau′-hau.
Otoe,	"	O′tó.
Sauk,	"	Sauk′ee.
Ioway,	"	I′owă.
Camanche,	called by themselves	Pă-toh′-ka.
Seminole,	"	Sĭm′-a-lone, [wild.]

* *G.* hard.
† By themselves, Saú-wau-nó.
‡ By neighboring tribes, Waú-pun-uk′o.

WHOLE NUMBER OF INDIANS.

Tribes East of the Mississippi River.

Indians in N. England and New-York, - -	4,176
Indians from New-York at Green Bay, - -	725
Wyandots in Ohio and Michigan, - -	575
Miamies, - - - - -	1,100
Winnebagoes, - - - - -	4,500
Chippewas, - - - - -	6,793
Ottawas and Chippewas of Lake Michigan, -	5,300
Chippewas, Ottawas and Putawatomies, - -	5,000
Putawatomies, - - - - -	1,400
Menominees, - - - - -	4,200
Creeks, - - - - -	753
Choctaws, - - - - -	3,500
Seminoles, - - - - -	1,000
Appalachicolas, - - - - -	400
	39,422

Tribes West of the Mississippi River.

Sioux, - -	27,500	Camanches, -	8,000
Sauks and Foxes,	6,400	Crows, - -	4,500
Assinaboines, -	8,000	Arrepahas, Kia-	
Crees, - -	3,000	was, &c. -	1,400
Grosventres, -	3,000	Caddoes, -	2,000
Arickaras. -	3,000	Snake and other	
Cheyennes, -	2,000	tribes within	
Minatarees, -	1,500	the Rocky Mts.	20,000
Mandans, -	500	Tribes west of the	
Black Feet, -	30,000	R. Mountains,	80,000
Indians in Mexico, - - - - -			3,600,000
Near the Northern boundary of the Government of the U. S. and within the territories claimed by other Governments, - - -			1,464,918
Tribes within the Indian Territory, - -			94,860
In all, - - - - -			5,400,000

This table is conjectural in regard to the remote tribes, and is probably very erroneous.

The population becomes more sparse as we proceed northward, to a clime less accommodated to the comforts of uncivilized man, and becomes more dense as we proceed southward to a more genial clime, where subsistence is more easily obtained.

PLEA FOR THE ABORIGINES.

Why should the aborigines perish? Is it possible that a race of men has been brought into existence, which possesses some innate self-destroying principle, which will produce its own extinction? If so, how did their numbers multiply, until they spread over a quarter of the globe? How did it happen that this baneful principle did not begin to develop itself until they came in contact with the white man? Why has not nature violated her laws in relation to some other animals? A nation of human beings, physically and mentally organized like all other human beings, multiplying to millions, and yet, *unlike* all other human beings, under the influence of a self-destructive principle, too inveterate to be remedied, and which will utterly destroy the whole race!!

They who have given little attention to Indian affairs, will hardly believe that such gross absurdities are propagated in these days, and in this country. They would ascribe them to a period a century before our time. Yet strange as it may appear, we are sorry to say it is true. When we exult in the wonderful march of mind in this favored period, we must not exhibit the above specimens of logic in justification of our joys. The reasoning of the most benighted of those aborigines would not involve equal absurdities.

The nature of the Register does not admit of controversy, nevertheless it is proper for us to satisfy our readers that the errors which we deprecate as having a pernicious tendency, do actually exist, and that, in opposing them by a reference to plain matters of fact, we are not "beating the air."

We have lately seen, in a periodical of considerable celebrity,* the following premises and conclusions assumed:—

"The North American Indians are a strongly marked race of men, constituting a distinct class, and maintaining their identity as such, and their peculiarities in every vicissitude of existence, which neither circumstances nor time have conquered.—Wasted by wars, consumed by want, driven by the iron arm of civilization from his native soil, and the places endeared to him by hallowed associations, the Indian is the same that he was when the white man first invaded his forests; unchanged and unchangeable in his nature, his habits, his physical constitution, and distinctive traits of intellect. We see to what a point the aboriginal intellect has advanced, and what have been apparently the stern boundaries fixed by nature to its progress. The narrow circle of Indian ideas has remained essentially the same,

* North American Review for July, 1838.

since their first intercourse with Europeans. * * * They have rejected the habits of civilized life, though, in some individual cases, they have proved themselves capable of adopting them. It seems as if they were born to be hunters, and hunters they were determined to die. The Christian religion has made a temporary progress among some of the tribes, but time has always removed the last traces of it from the savage mind."

If the sentiments we have quoted were limited to a few of our countrymen, we might have passed them unnoticed; but they prevail extensively. They intrude themselves into the halls of legislation, and by their hopelessness occasion indifference to the enactment of wholesome regulations. They accompany the execution of law, and too often occasion infidelity. They salve the conscience of the avaricious, who pleads that, since the Indians cannot profit by money appropriated for their use, he may apply it to his own; and they have a paralyzing effect upon every scheme of benevolence for their assistance, both in the Government and in the Church.

We are happy, however, in being able to meet the errors we deprecate, by plain and notorious matters of fact. Of this, unquestionable evidence is found in the forepart of this number, in the accounts given of improvements in civilization and religion, of different tribes. With peculiar satisfaction we refer to the account of the Choctaws. There we see that savage customs have been entirely abolished, and civil institutions adopted in their place; and this, too, has been done by themselves. It is true, there have long been laboring among them devoted missionaries, whose salutary influence has been felt, in moulding the character of society in general; but the direct operations of these men have been chiefly limited to religion and literature. And, moreover, the amount of missionary labor among the Choctaws has always been so small, that it can, at best, be esteemed only an auxiliary in improvement.

The Cherokees have been hindered in improvement by difficulties attending a change of place, otherwise it is fair to suppose they would not have been behind the Choctaws in any thing. Before the days of their late troubles on the east of the Mississippi, they were undoubtedly in advance of all other tribes. Then follow the Creeks, close in the rear of their neighbors.—Nearly by the side of the latter, in improvement, are the Shawanoes and Delawares, followed by Peorias, Senecas, Weas, Ottawas, Kickapoos, Sauks, and Ioways.

These are the people said to "have been born to be hunters, and hunters determined to die." A population of more than seventy-three thousand of these natural born hunters, now living

by their industry at home, and having among them scarcely a greater proportion of individuals who neglect the field or the shop for the chase, than are found among the whites in the frontier settlements. Even the indigenous tribes, in the midst of all the disadvantages under which they have labored, have, almost from the moment that they were informed improvement was possible, been imbibing habits of civilization. When inspired with the first ray of hope, they arose and took hold of the plough. See the poor Otoe, who, a short time since, cultivated his maize with the shoulder-bone of the buffalo, unable to guide both plough and horse, holding the handles of the former, while his *wife* or *child* guides the latter.

This is the "race of men constituting a distinct class, and maintaining their identity as such, and their peculiarities under every vicissitude of existence!"

Next look into the schools, and into the classes which have been favored with a place in the schools, and you must remain silent on the subject of limited intellect. Go to the Choctaw Hall of Legislation, and hear men, with *true* eloquence, pleading and establishing the cause of civil liberty. Follow them, till in the ardor of friendly debate, you find the speakers enlarging beyond the limits of recollection, resorting for aid to written notes. Examine their constitution and their code of written laws, and then tell us "the narrow circle of Indian ideas has remained essentially the same since their first intercourse with Europeans." Lastly, approach the House of God, compared with the importance of which, all specimens of improvement sink into insignificance. Hear the native, with his bold and pious eloquence, telling his countrymen that the victim of Calvery extends his hands even to them, to wipe their tears and raise them to a better world. See hundreds surrounding the sacramental board, to commemorate the death of Him who lives to give them heavenly life. Follow these disciples of Jesus, and witness their consistency of profession, both in the closet and in their intercourse with their fellow-men. Mark the indications of grateful recollections of those white men who brought to them the "balm of Gilead." Then step to the brink of time, and see a Christian Indian die, and tell us that "time has always removed the last traces of the Christian religion from the savage mind!"

Further. Let it not be overlooked that these improvements, in their substantial form, commenced at the moment when, in the nature of things, they were enabled to hope for better condition. The hunter left the forest for the field, as soon as he knew that he could enjoy the fruits of cultivation. The barbarous council was dissolved, as soon as a secure home, and the prospect of

enjoying civil freedom, suggested the propriety of a legislative assembly. Very few of the Choctaws had reached their present homes in 1828. About the same time the Cherokees, and Creeks, and Shawanoes, were making their first settlements.—The Delawares and others arrived at later dates. Here, then, as it were, with the fructifying influence of summer, the emigrant tribes, without a single exception, from the moment that they began to be relieved from dispair, and to feel the influence of hope, commenced improving, and are still advancing.

We admit that many formidable obstacles still oppose the national salvation of this lately broken-hearted people. But the hindrances are all in our own hand, and (with proper submission to Him who rules the destinies of man) we perceive that we have the power either to save or to destroy them. Upon us, therefore, rests the responsibility. We perceive that with opportunities which would enable any other people to improve their condition, the Indians will be prosperous.

One difficulty, among others, and not the least serious, is felt all over the Indian country. We refer to the lamentations of some among us for "the fate of the poor Indians, who are destined," they say, "to be driven still further West by our Government." The tribes have, for very good reasons, felt their removal to the West to be a great hardship. On this account, and many others, it cannot be expected that they will soon have entire confidence in the sincerity of our declarations, that they shall not again be disturbed. They are not yet fully prepared to appreciate the causes which have induced their removal, and hence, judging from the past, they look with suspicion on the future; and nothing so effectually checks the march of improvement as doubts concerning the permanency of their settlements. Their fears are ever on the alert, and they watch, with jealous anxiety, every movement of our Government in relation to them. While, therefore, public prints and public speakers, professedly mourning over the calamities of the Indians, predict that they will still be driven from place to place, and protest that the tribes are as insecure on the west, as they were on the east of the Mississippi, they are fostering the groundless jealousies of the Indians, and inflicting upon them positive and extensive injury.

For reasons to which we have referred, we can excuse the Indian for his fears, but not the citizen of the United States, who has an opportunity of contemplating the subject under circumstances very different from the former. He must be blind, indeed, who can perceive no difference in the tenure by which Indians hold lands now, and that by which they held lands within the chartered limits of States. It is beyond con-

tradiction that the General Government never has had power, since its organization, to give to any of the tribes a perpetual residence on the east side of the Mississippi River. *Here* it *has power* to secure them in their homes forever.

"But the avarice of our citizens," you say, "is so strong that they will covet the Indian lands, and their cruelty is so great that they will wrest it from them." These assertions we deny, and justify the denial by the fact that emigrations to this Territory, since the Government conceived the design of making the Indians' residence permanent, have not been produced by the avarice and the cruelty presupposed. That our citizens have manifested avarice and cruelty, no one pretends to deny; but these passions have never acquired strength to remove one single tribe. The cause which produced removal, was, that the very existence of our Government was predicated upon the supposition that the Indian had no landed rights on the east of the Mississippi. By an European sovereign that country had all been conveyed to his subjects, and, in changing masters, these claimants never relinquished their claims. These claims were recognised in the formation of our Government, and have been confirmed by a continuous policy, in which every State in the Union concurred.

We admit that our citizens might become so corrupt that they would force the Indians from their homes without the sanction of law. At the same time we deny that any such instance of cruelty has occurred since the scheme of colonizing them has been conceived.

Again, we do not live in an age of increasing cruelty to the Indians. Public sympathy never was so much elicited in behalf of them as at present. Kindness of feeling in those who have managed the affairs of our Government, has been increasing for many years, particularly since the feasibility of rescuing the tribes from extinction has been perceived in the present plan. In proof of this, we need only compare latter with former treaties. In these we discover an increasing liberality towards the Indians. Now the Government will give half a million of dollars to a tribe for considerations which, twenty years ago, would have been thought dear at twenty thousand.

When, therefore, the Government has it in its power to secure the tribes in their settlements in the Territory, while it is pursuing measures for this purpose, and while it is endeavoring to make amends for past wrongs suffered by these people, by increasing kindness in future, it is exceedingly unfair, and, in regard to the Indians, cruelly unkind, to cherish their fears that they shall soon be driven from their homes.

Intimately connected with the views of precarious settlement which we have noticed, is that to which we have already referred, the tendency of which is similarly pernicious, to wit, the supposition that the Indians are perishing, and that their decline cannot be arrested. Lectures on the manners and customs of the Indians, whether consisting of encomium or censure, usually wind up with a prediction of the utter extinction of the race.

Speakers in benevolent associations, after telling of the wrongs the Indians have endured, and the sufferings to which they have been subjected, and giving, perhaps, a florid description of the noble traits of character which they fancy they have discovered in the man of nature, often leave last and uppermost on the minds of their audience the impression that these noble, but suffering people, are doomed to utter destruction, as a people. The effect of all this would be the less hurtful, were it not done under the profession of great regard for the Indians. Well might all the tribes adopt the prayer, "From the sympathies of such friends, good Lord deliver us." They have great sympathies for the *poor Indians*, and yet they can hinder them from making themselves comfortable, by telling them that they will soon be driven from their houses and fields. By discouraging improvement among them, they cherish ignorance and wretchedness, and thus increase their liability to be imposed upon. They check the ardor essential to improvement, by predicting their constant decline and ultimate extinction, and they discourage our citizens, whether statesmen or churchmen, from earnestly seeking the relief of the Indians—"for all efforts are to fail—they must be driven—they must disappear."

The rhetorical flourish, borrowed from Indian life, has become stale with time and use, that "the council fires of the tribes are about to be extinguished." Yes. The council fires of the Choctaws have already been extinguished, and those of other tribes are expiring, but the tribes are neither dead nor dying. They have exchanged the council fire for the legal institutions of a civilized community.

Nothing is better calculated to cherish in the Indians hostile feelings towards the United States than to persuade them that we design to drive them from their present residences. Confirm them in this belief, and war will be induced, and on their part it would be a war of desperation.

A word more concerning the professed friends of the Indians whom we have been noticing, and we will take our leave of them for the present. Dispassionate reflection will, we believe, admit the correctness of our opinion, that the calamities occasioned to the Indians by the war in Florida, during the period

of its existence, have been light compared with the mischiefs fomented, and fomenting by the misnamed sympathies which we have been noticing, for the same length of time. For these two things we fervently pray that such men may at least "cease to do evil," whether they "learn to do well" or not; and that the Indians may have patience to contemplate fairly, their present condition, and may have judgment to appreciate the facilities for their improvement, with which they are favored above the generations which have preceded them.

Another error into which some good men have fallen is, that the Indians must necessarily perish, because they are "driven from the graves of their fathers." Or, if separation from the graves of their fathers should not be certainly destructive, it is necessarily cruel. Better let them remain at the "graves of their fathers" and *die*, than to go to a country of their own and *live*. Now, concerning the hardship of being compelled to leave a place to which they had become attached by a long residence, and to locate in one chosen for them by others, there can be but one opinion. We all agree, too, in admitting that the whites started wrong in Indian matters at first, and introduced an unjust policy, which is no credit to the whites, either as men or as Christians. Happy would it have been for us if our ancestors had corrected the evil. But they did it not—that work has been reserved for the present generation. The reform has been commenced, and it is progressing in the only possible way that has been suggested, and we rejoice that the deeply lamented evils—real, not imaginary evils, involved in the matter of emigration from the east to the west of the Mississippi, are being overruled for good. Evils, the force of which drove the pilgrim fathers from Europe to America, were real. The laws which allowed of their persecution were unjust. These good men might have remained by the "graves of their fathers," and have died under their oppressions, but they made a wiser choice, and soon discovered that the evil was made to them a blessing.

While we have much to lament in the case of the Indians, we have these substantial consolations, that their country is good; the latitudes they respectively inhabit nearly the same as those from which they came; that the causes which occasioned their removal from their former residences do not reach their present ones, and that notwithstanding it has been constantly reiterated in their hearing, that "they need not try to live, for the Indian race must become extinct—they need not improve their lands, for they would soon be driven from them." They have no sooner reached their country here, than they exchange the *hunter* for the *farmer*. So far from being naturally averse to im-

provement, as has been a thousand times reported, they as naturally commence improving as soon as they are placed in circumstances which render it possible, as a bird expands its wings for flight as soon as its cage is opened.

Here, then, we have the elements of that state of society which all who desire their happiness, wish to see established among the Indians. In regard to the propriety of some measures which have been employed to transfer these people to this country, there have been honest differences of opinion in the United States. These things are now matters of history. The Indians *are here*, and afford an opportunity for action. In acts of justice and humanity, all may unite. That it is our duty now to endeavor to afford assistance, none can doubt, and it is hardly possible for us to disagree in the choice of measures. Only suppose Indians to be like all other human beings—like ourselves, for instance, and all becomes plain and easy. We have only to apply for their relief such measures as our own citizens need when they locate in new and wilderness countries.

Suppose a population of ninety-four thousand of our citizens, suddenly thrown together on some part of our frontiers; that which would seem to claim first attention would be the establishment of rules of order; the adoption of measures of *law*, for mutual protection. It would not be sufficient for each prominent man to form a clan and adopt laws for themselves, in all respects distinct from others. Such local regulations might properly be made, but they would not supersede the necessity for laws of a more general nature, which would harmonize the whole community. In such a community as we have supposed, the institution of schools and of religious worship, would early claim attention. Industry, as well as literature and religion should be encouraged. All this would be *plain sailing* in regard to ourselves, and the whole would be equally appropriate for the Indians. Government, for various reasons, exercises over them a general superintendency and guardianship; it is therefore proper that it should take measures for uniting them harmoniously under the influence of regulations of intercourse. The tribes have never been in this manner united; it is not easy, therefore, for them to perform it without assistance.

But leave them to remain in their present incoherent condition, and the result will be what we would expect from ninety thousand of our own citizens, settled in a body without law—difficulties among themselves, and trouble to their neighbors, which would end in destruction. In no other way than this can the Indian be deprived of his country. Let quarrels arise between the tribes, and liability to lose their country will follow.

The favor shown to the bill, providing for the organization of the Indian Territory, in the United States Senate, at its last session, justifies the hope of a favorable issue. The objections made to the measure were barely sufficient to afford an opportunity for making some excellent speeches in its favor. Some of these have appeared in the public prints, others have not: on some of them we should draw large, by quotations for this work, if our limits would allow. We were deeply impressed with a compliment bestowed upon the framers of the bill, by a very respectable Senator from the West. It appeared that he had not previously given much attention to the subject of Indian affairs. When the provisions of the bill were explained, his discriminating judgment at once descried its propriety, and his gigantic mind reached around the happy consequences which might fairly be anticipated in its results; and in an ecstasy, declared it to be one of the most important measures ever brought before Congress, and one which redounded greatly to the credit of its projectors. With him, we may well say, that few measures of more importance have ever been before our nation. The original inhabitants, who have reluctantly been yielding their places to us for two or three centuries, and as they receded, diminished in numbers, and sunk deeper in accumulating woes, have at length found a resting place; and, like the bird of Noah, have found the flood of their afflictions retiring, and the olive emblem of peace and tranquillity accessible. Or, like the long imprisoned tenants of the ark, when they issued forth with pious hilarity to plough and plant, the Indian unstrings his bow, and gears his plough-horse.

The measures now contemplated by the Government will not be limited in their salutary effects to the few broken Indian nations near us. They combine the elements of a grand scheme of deliverance, embracing all the tribes. The vast region uninhabited by men of European descent, and lying westward and northward of their long line of settlements, is the sphere destined to be filled. Success in the present experiment will arouse benevolent enterprise to form Colonies elsewhere, and it will not be long in carrying messages of joy to the most distant and degraded hordes. Once fully establish in practice the design under consideration, and, like the Prophet's rock from the mountain, imperishable in its nature, it will magnify commensurate to the sphere of wretchedness for which it is adapted. Who would not co-operate in a work so magnificent! Shall we call it a revolution? It deserves a better name than one implying only a change of one form of Government for another, or one corps of rulers for another. Here is to be the establishment of Go-

vernment among men who never before enjoyed it.—It is not a mere improvement in condition, but a rescue from extinction. The events of our own American Revolution acquire interest as time develops their importance to the world; and the hand which but tremblingly signed our Declaration of Independence, is now looked back upon with a kind of veneration, as if it had been guided by some influence from Heaven. The excellence of our institutions then introduced, acquires brilliancy by having led us to feel, and act, for others, far more distressed than we were then—to make them free and happy as we are now.

ERRATA.

Page 24, line 25, from top,—for, in Missouri, read *on the Missouri*.
Page 40, line 14, from bottom,—for Choctaws, read Choctaw.
Page 52, line 11, from bottom,—read, deposited therein.
Page 68, 1st line,—for contain, read contains.
Page 69, line 16 from top, for Jackson County, read *Clay* County.

APPENDIX A

Articles of Faith of the Baptist Mission at Fort Wayne, Indiana Territory

The following is the summary of doctrines which were subscribed, viz:

"We, whose names follow, being convinced of the propriety and utility of a church state, and having due knowledge of each other in respect to experimental and practical religion, by consent and with the assistance of Elder Benjamin Sears, of Meredith, New-York, and Elder Corbly Martin, of Staunton, Ohio, do agree to unite in a church compact, upon the firm basis of the Scriptures of the Old and New Testaments, as being of divine authority, and the only infallible rule of faith and practice. And whereas there are different opinions among professed Christians in relation to the true meaning of Scripture, therefore, in order to prevent unpleasant disputation, and to cherish harmony of sentiment, we deem it indispensable to subjoin the following expression of the leading features of those doctrines of the Gospel most liable to be disputed, which shall always be considered as the sentiments of this church.

"**ART. I.** We believe in one only true and living God, who is infinite and unchangeable in all his divine perfections or attributes, such as wisdom, power, justice, love, &c., the Creator and Preserver of all things; and that he cannot be brought under the least obligations to any of his creatures.

"**ART. II.** We believe that in Deity there is a Trinity, of Father, Son, and Holy Ghost, in all respects equal, and unlike the subordination between father and son among men.

"**ART. III.** We believe that God is not liable to the least disappointment, but that eternity is at all times fully comprehended by him, so that neither the malice of hell, nor the wickedness of men on earth, can any way frustrate his eternal purposes.

"**ART. IV.** We believe that God made man upright, but he has voluntarily fallen from his uprightness; that in his fall he lost all traces of virtue, (moral goodness,) and became wholly averse to godliness; yet he is, on that account, under no less obligations to his God.

"**ART. V.** We believe that as there is nothing *new* with God, it is his eternal purpose to save those who ultimately will be received into heaven, not upon the supposition of any condition to be performed by them, but wholly in consequence of what Jesus Christ has done in their behalf.

"**ART. VI.** We believe the Son of God united himself to humanity, and in that state fulfilled in his life the law of God, which was binding on man, and suffered in his death the penal requisitions of the same.

"ART. VII. We believe, agreeably to the inevitable consequences of articles first, third, and fifth, that Christ's life, death, resurrection, and intercession, were, and are, in behalf of those, and those only, who shall enjoy the benefits thereof.

"ART. VIII. We believe that regeneration is effected by the operations of the Spirit of God only, and is an essential preparation for the enjoyment of God in heaven, and an assurance of title thereto.

"ART. IX. We believe that, through grace, all who are regenerated will be preserved in a gracious state, and will certainly go to heaven.

"ART. X. We believe it to be perfectly congenial to the Scriptures, and to the spirit of the foregoing articles, for ministers of the Gospel to command all men indiscriminately to repent, and to exhort them to believe the Gospel.

"ART. XI. We believe that God hath appointed a day in which he will judge all men by Jesus Christ.

"ART. XII. We believe that the joys of the righteous will be eternal, and that the sufferings of the wicked will be of endless duration.

"ART. XIII. We believe that the sufferings of the wicked is the spontaneous consequence of their own wickedness, and not the effect of any thing in or done by Deity, hostile to their happiness.

"ART. XIV. We believe that none but believers in Christ ought to be baptized, and that immersion is the only scriptural mode of baptism.

"ART. XV. We believe that none but baptized believers in Christ, united in Gospel order, have a right to communion at the Lord's table.

"ART. XVI. We believe that God hath set apart one day in seven, for rest and religious worship, and that the first day of the week ought to be observed as such, in resting from our temporal concerns, excepting works of necessity.

"And being united together upon the foregoing plan, we deem it our duty to walk in all the commandments and ordinances of the Lord blameless, which, that God may enable us to do, let every member, at all times, fervently pray.

"ISAAC McCOY, JOHN SEARS,
"CHRISTIAN McCOY, MARY SEARS,
"GILES JACKSON, JOHNSTON LYKINS,
"MARY JACKSON, BENJAMIN SEARS, JUN.
"Missionaries.
"WISKEHELAEHQUA, *a Delaware woman.*
"ANN TURNER, *a Miamie woman.*
"JESSE COX, *a black man.*"

McCoy, Isaac. *History of Baptist Indian Missions.* Washington, D.C., William M. Morrison. 1840, pp. 154-156.

APPENDIX B

Early Particular Baptist Churches of Oklahoma

The Muscogee Baptist church was constituted on September 9, 1832 by Isaac McCoy, John Davis, a Creek Indian preacher, and David Lewis, a missionary from New York. It was located north of the Arkansas River and four miles west of the Verdigris river, in the Creek Country, where Davis and Lewis had established a mission site called Ebenezer Station in 1829.[1] In the following extract from a letter written by McCoy, in September of 1832, one is given an eyewitness account of the beginning of the first Baptist church constituted in Oklahoma:

> "I enjoyed a blessed season in Arkansas[2] with our excellent missionary brethren, Davis and Lewis. They are both men of good sense, and ardent piety; and are devoted to their labors of love, in teaching sinners the way to heaven. I had written Mr. Lewis twice, but neither of my communications had reached him. He was in a land of strangers, and pennyless, without knowing when I would arrive to afford him relief. Nevertheless, he went to work with Mr. Davis. They preached among the Creeks, and visited from house to house; and before I reached them, they had fixed upon a day for the constitution of a Baptist church. In this constitution, I had the happiness of assisting, on the 9th inst[ant]. The church consisted of Rev. Mr. Lewis and wife, missionaries, John Davis, Creek Indian, and missionary, and three black men, (Quash, Bob, and Ned,) slaves to the Creeks, who had been baptized on the east of Mississippi. The church took the name of the Muscogee Baptist church. Mr. Lewis preached in the forenoon, and I preached at another place in the afternoon; and bro. Davis, besides interpreting, prayed, and exhorted, in both Indian and English. This was a good day to us all. We had no artifice employed to occasion excitement of feelings; nevertheless, we retired from our meeting place, not only with solemn countenances, but many faces, both black and red, were suffused with tears, and every heart seemed to be filled. For myself, I felt like seeking a place to weep tears of gratitude to God, for allowing me to witness a gospel-church

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[1]Ebenezer Station was located about 15 miles west of Fort Gibson, and 3 miles north of the Arkansas River.

[2]Arkansas Territory, which at that time included portions of eastern Oklahoma. This church was actually located north of Muskogee in what is now Wagoner County, Oklahoma.

formed, under such auspicious circumstances, in the *Indian Territory*, towards which we have so long directed our chief attention with deep solicitude.[3]

The Tinsawattee Baptist Church was constituted late in 1825 among the Cherokees in what is now Dawson County, Georgia. Members of this church were dismissed on October 13, 1832, to remove to the west. These were reconstituted as Liberty Baptist Church on November 10, 1832, by pastor Duncan O'Bryant. The church was located in the Cherokee country near modern Piney in Adair County. (See: Gardner, Robert G. *Cherokees and Baptists in Georgia.* Atlanta; Georgia Baptist Historical Society, 1989).

On October 28, 1837, McCoy wrote to John Davis requesting him to organize a church among the Choctaws and ordain Ramsay D. Potts, who was a missionary there.[4] Potts and his wife were in what was called the Red River District in southeastern Oklahoma. Mr. Potts "was under appointment and pay of the United States as [a] teacher, according to treaty provisions."[5] The next day, on October 29, 1837, McCoy wrote to Potts about establishing a permanent work among the Choctaws, and suggesting that Potts be ordained.[6] Sometime in November or December of 1837 a Baptist church was constituted by Potts in the Choctaw-Chickasaw country. It was located about 12 miles west of Fort Towson and 6 miles north of the Red River, in what is now Choctaw County.[7]

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[3] *The American Baptist Magazine*, Vol. 12, 1832. Boston: Lincoln and Edmands, pp. 396-397. The above is only a portion of the account given in this source. See also: Thoburn, Joseph B. *History of Oklahoma.* Chicago and New York: The American Historical Society. 1916. Vol. 1, p. 209; Marks, L. W. *The Story of Oklahoma Baptists.* (Unpublished MS, c. 1912), pp. 29-34; Gaskin, J. M. *Baptist Milestones in Oklahoma.* Oklahoma City: Baptist Messenger Press. 1966, pp. 11-22; McCoy, Isaac. *A History of Baptist Indian Missions.* New York: H. and S. Raynor, 1840, pp. 451-452, for more details on the founding of Muscogee Baptist church.

[4] *Isaac McCoy Papers*, Manuscript Collections, Kansas Historical Society, Topeka, Kansas.

[5] McCoy, Isaac. *The Annual Register of Indian Affairs*, Number 3, 1837, p. 13.

[6] *Isaac McCoy Papers,* Op.cit.

[7] McCoy, Isaac. *Annual Register of Indian Affairs*, Number 4, p. 45.

APPENDIX C

General Rules for the Fort Wayne Mission Family

In February of the present year, "Family Rules," so called, were framed, in imitation of the Baptist missionaries at Serampore. In consequence of Mr. Clyde's retiring from missionary service, the subject slept until after the departure of Mr. Jackson, when those rules were adopted and subscribed; but Mr. and Mrs. Sears, being at that time inclined also to leave the mission, declined subscribing.

"General Rules for the Fort Wayne Mission Family.

"We, whose names follow, being appointed missionaries to the Indians by the General Convention of the Baptist denomination for missions, deem it expedient for our comfort and usefulness to adopt, in the fear of the Lord, the following general rules for the regulation of the mission family, viz:

"1st. We agree that our object in becoming missionaries is to meliorate the condition of the Indians, and not to serve ourselves. Therefore,

"2d. We agree that our whole time, talents, and labours, shall be dedicated to the obtaining of this object, and shall all be bestowed gratis, so that the mission cannot become indebted to any missionary for his or her services.

"3d. We agree that all remittances from the board of missions, and all money and property accruing to any of us, by salaries from Government, by smith shops, by schools, by donations, or from whatever quarter it may arise, shall be thrown into the common missionary fund, and be sacredly applied to the cause of *this* mission; and that no part of the property held by us at our stations is ours, or belongs to any of us, but it belongs to the General Convention which we serve, and is held in trust by us, so long as said society shall continue us in their employment: Provided that nothing herein contained shall affect the right of any to private inheritance, &c.

"4th. We agree to obey the instructions of our patrons, and that the superintendent shall render to them, from time to time, accounts of our plans, proceedings, prospects, receipts, and expenditures; and that the accounts of the mission, together with the mission records, shall at all times be open for the inspection of any of the missionaries.

"5th. We agree that all members of the mission family have equal claims upon the mission for equal support in similar circumstances; the claims of widows and orphans not to be in the least affected by the death of the head of the family.

"6th. We agree that when any missionary shall not find employment

branch of business, as circumstances shall dictate.

"7th. We agree that, agreeably to their strength and ability, all the female missionaries should bear an equal part of the burden of domestic labors and cares, lest some should sink under the weight of severe and unremitted exertions; making the necessary allowances for the school mistress.

"8th. We agree to be industrious, frugal, and economical, at all times, to the utmost extent of our abilities.

"9th. We agree that missionaries laboring at the different stations belonging to this mission are under the same obligations to each other, as though resident in the same establishment.

"10th. We agree that it is the duty of missionaries to meet statedly at their respective stations, for the purposes of preserving peace and harmony among themselves, of cherishing kindness and love for each other, love to God, and zeal in the cause of missions.

"11th. We agree to feel one general concern for the success of every department of the mission, for the happiness of every member of the mission family, and to feed at one common table, except in cases of bad health, &c., in which cases the persons thus indisposed shall receive special attention, and shall be made as comfortable as our situation will admit.

"12th. We agree to cherish a spirit of kindness and forbearance for each other, and, as the success of our labors depends on the good providence of God, it is our duty to live near to him in public and private devotion, and to walk before him with fear, and in the integrity of our hearts, conscious that he ever sees us, and that by him actions are weighed; realizing that we are, at best, only instruments in his hand, and hoping that when we shall have finished the work given us to do, we shall dwell together in heaven, in company with fellow-laborers from other parts of the vineyard, and with those for whom we are now strangers and sufferers in this wilderness, and, to crown our happiness, shall gaze eternally on Him whose religion we are now endeavouring to propagate, to whom shall be ascribed *all* the glory of the accomplishment of our present undertaking.

"ISAAC McCOY,
"CHRISTIANA McCOY,
"JOHNSTON LYKINS,
"DANIEL DUSENBURY.

"*February* 15, 1822."*

* McCoy, Isaac. *History of Baptist Indian Missions.* Washington, D. C., William M. Morrison. 1840, pp. 170-171.

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for

The Annual Register of Indian

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By: Isaac McCoy

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